

THE

DEFENDER

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GERALD B. WINROD ★ EDITOR



SENATOR JOSEPH McCARTHY

THE SCRIPPS-HOWARD SMEAR ON McCARTHY

JOSEPH P. KAMP
CONSTITUTIONAL EDUCATIONAL LEAGUE
NEW YORK CITY

The Christian public has a right to know the inside story of the recent series of articles, containing vitriolic attacks on Senator Joseph McCarthy ... and published in all newspapers belonging to the Scripps-Howard chain.

THE SCHEMES of the Communists and their ilk to destroy Senator McCarthy and stop his fight against Communism descended to a new low in depravity in mid-July 1954 when a "friend" stabbed Joe McCarthy in the back ... in the pages of the Scripps-Howard chain of newspapers.

Just how much the cause of Communism will be helped — or how greatly the anti-Communist crusade will be hurt — by this foul betrayal will depend on how well the public comes to know and understand the subversive motivation which inspired the treachery of this modern Judas.

A great many sincere attempts have been made in the past thirty-five years to expose and combat the Communist menace. But each time, and every time, that some conscientious and courageous public official, intelligence investigator or patriotic publicist began to alert the American people by calling attention to Communist propaganda, agitation and intrigue, and dared to name names, a curious conglomeration of Reds of every shade and hue — from mild Socialists to militant Marxists to fanatic Fellow-travelers, became part of a snarling wolf-pack that smeared, harassed, ridi-

culed and intimidated these defenders of our free institutions into silence.

This motley crew of bashful Reds lacked the courage to espouse the cause of Communism openly. But as fake "liberals" and phony "anti-Communists" they have impeded, thwarted and sabotaged every major pro-American effort to expose and combat the Communist enemies of our Country.

MEET MR. WOLTMAN

One such disguised Red, an old-time collaborator of the Communists who has successfully posed as an "anti-Communist," is Scripps-Howard staff writer Frederick Woltman who, at long last, has exposed his true colors by writing a series of contemptible articles smearing Senator Joe McCarthy.

This is not the first time that Woltman has made a dishonest, untruthful and treacherous attack on a leading anti-Communist. He has been doing similar hatchet jobs on other "Red-baiters" throughout his journalistic career. (As far back as 1928, when the Pennsylvania State Police were trying to cope with Communist rioting and violence, Wolt-

man was calling them "Cossacks.") But this time his glaring contribution to the Communist cause is more easily recognized for what it is. Americans are getting wise to the Red smear racket and its un-American perpetrators.

Ordinarily it would be considered a flagrant waste of valuable time to pay the slightest attention to the fulminations of a hack writer who is so careless and inaccurate a reporter that in his anti-McCarthy series he credits the wrong Senator with responsibility for the excellent, recently well-publicized report on the Institute of Pacific Relations, and who is so lacking in the ethics of his profession that to bolster his glaringly weak charges he brazenly recites as damaging details, little irrelevancies that were confided to him in his close bond of friendship with McCarthy.

But it is now necessary to tell the disagreeable truth about Woltman because from here on, in the battle to destroy Senator McCarthy, all the Reds and the Pinks — every Communist dupe and stooge, will be pointing to the Woltman smear as conclusive evidence that McCarthy has been repudiated by his own.

Already the Red-tinged commentators and columnists, and Senator Flanders (slanders), and *Time* and *Life* magazines, and the *Cripto-Communist* weekly, *The Nation* (in which Woltman began his writing career), and the Communist *Daily Worker*, have hailed the Woltman diatribe as proof of the authenticity of their own anti-McCarthy tirades. Not one of them failed to emphasize that Woltman is an "expert" on Communism, or "an authority on Communists," or that he once won a Pulitzer Prize.

Gleefully, *The Nation* boasted: "McCarthy is now being attacked from the right ..."

A great many queer people have won Pulitzer Prizes. One recipient was "honored" for a series of articles which attacked the Government's loyalty program and made false charges against the FBI.

Woltman "won" his Pulitzer Prize on the basis of misrepresentations by his newspaper, if Woltman is to be believed. One of the specifications for the reportorial awards is that preference be given to articles written under deadline

Turn to Page 18.

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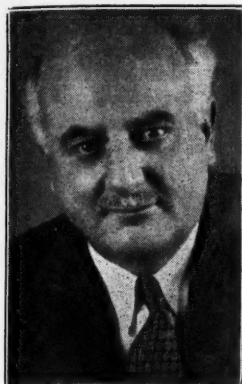
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DEFENDER MAGAZINE



PHILIP DRU COMES TO LIFE AGAIN

GERALD B. WINROD, D.D., LIT. D.

IN AN EFFORT to help stem the rising tide of Communism which we knew to be inherent in the New Deal, I decided to make the race for the United States Senate in the year 1938. Knowing what happens to Christians where Communists gain control, my motive for entering the political arena was religious.

I traveled over Kansas appearing before audiences, carrying with me a copy of the book *Philip Dru Administrator*, reading excerpts, proving that it contained the occult blueprint of the New Deal.

I explained to the electorate some things which in my opinion needed to be done at Washington to break up the conspiracy. My efforts attracted considerable attention. Large sums of money were brought in from outside the State to destroy our chances of winning.

A nationwide smear campaign of falsehood and vilification was launched with Walter Winchell, Drew Pearson and certain other captive columnists spearheading the attack. The Levand family, Jewish publishers of the *Wichita Beacon*, directed the opposition locally.

It became increasingly evident as the campaign progressed that the conspirators were frightened. They set up a central headquarters in the East, from which to attack us on a nationwide scale. Every move in Kansas was watched.

Newspaper editors across the Country were bombarded with releases misrepresenting us in every way. The air waves were kept loaded. Winchell belched into the microphones that "Winrod's Senate campaign has gone national."

It was the first time the conspirators had been seriously challenged. I broke the Philip Dru code and exposed the master plan behind the New Deal.

Later that year (1938) former Assistant Secretary of State Jennings C. Wise, published his masterful work, "Woodrow Wilson, Disciple of Revolution," wherein the *Dru* book was discussed in relation to developments inside the national government. I had no knowledge or advance information that Mr. Wise was working in this field.

In 1944, Walter H. Anderson ofocatello, Idaho, an attorney of outstanding attainments, wrote a 200-page book entitled "Dru Deal," which draws a deadly parallel between *Philip Dru Administrator*, the New Deal and the international Communist pattern. He wrote:

If you move notify The Defender, giving both old and new addresses.

"The parallel between the New Deal and Colonel House's 'Philip Dru Administrator' is so striking that I have long entertained the idea that the similarity of the governmental philosophy sought to be indoctrinated on the pages of 'Philip Dru Administrator,' and that put into practice by the New Dealers ought to be called to the attention of the American public.

"Several years ago, with this in mind, I attempted to buy a copy of 'Philip Dru Administrator,' and not one copy could be obtained. Somebody has seen to it that copies are not to be had ...

"To be sure, 'Philip Dru Administrator' was a novel, but it depicts the situation where Philip Dru, a West Point educated army officer organized a rebellion, took over the government and operated as a dictator for a period of some fifteen years.

"In that period of time, Philip Dru administered the American government almost exactly as it has been administered under the New Deal. He created board after board, commission after commission, bureau after bureau, and bureaucrat upon bureaucrat. He issued innumerable executive orders, rules and regulations.

"In fact he altogether superseded the Congress, and enacted all the laws for the government of this nation, which laws assumed the form of executive orders, rules and regulations. He ignored the Constitution. He revised all of the laws, state and federal. This was done by boards and commissions created by Dru. In other words, Philip Dru was the prototype of the New Deal."

"The treacherous dealers have dealt treacherously; yea the treacherous dealers have dealt very treacherously." Isaiah 24:16.

★ ★ ★

JONATHAN DANIELS, son of Joseph Daniels who was close to both Wilson and Franklin Roosevelt, makes a casual reference to *Philip Dru Administrator* in his autobiography, "The

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End of Innocence," published this year (1954).

On August 18, 1954, Westbrook Pegler devoted his entire column to the *Philip Dru* book, having made previous references to the same subject. He correctly identified Colonel E. Mandell House as author and spokesman for the conspirators behind the plot and said:

"It is fascinating to note that this detailed design was concocted at least two years before the First World War. Thus, Wilson's Rasputin (Colonel House), the most influential private citizen in America and indeed one of the most powerful human beings in the world, copyrighted Fascism at a time when Mussolini was just a loud-mouthed, hand-to-mouth Communist in Milan. Lenin and Trotsky were unknown vermin hiding in dark corners of Geneva and New York."

An early issue of *The American Mercury*, a highly reputable newsstand publication, will carry a *Dru* article.

Colonel House and those associated with him in the conspiracy hoped to bring the plot to fruition under Wilson, but the American people could not be moved so rapidly. A setback was encountered.

Franklin Roosevelt was later groomed for the *Dru* role. The Country was carried far under his leadership and the Truman regime which followed.

The 1952 elections witnessed a trend in the opposite direction, but the gains were meager because of strength which the conspirators had accumulated by their extended tenure in power.

Westbrook Pegler speaks of the "Wilson-Roosevelt-Truman-Eisenhower departures from the Constitution" as fit-

ting into the plot ... but the present (Eisenhower) administration is less satisfying to the secret manipulators than that of Roosevelt or Truman. Eisenhower was their preference, however, above Taft or MacArthur.

We are considering a subject of great importance because 1954 being an election year, finds the conspiratorial groups stepping up the tempo of their operations, looking toward sending leftists to both branches of the Congress.

★ ★ ★

BECAUSE of the Jewish character of the *Dru* dictatorship visualized by Colonel House, some have thought perhaps he was a member of that race. Other reasons have also been submitted, but the conjecture is not correct.

His father, Thomas William House, was an Englishman. Mary Elizabeth Shearn, his mother, was the daughter of a Texas lawyer. House learned the Jewish psychology by close association from boyhood.

Arthur D. Howden Smith wrote a flattering biography of the man entitled, "Mr. House of Texas" which contains the following significant paragraph:

"One of the malicious rumors whispered about Mr. House in certain quarters was that he was of Jewish extraction. He admired the Jewish people and would have scorned to hide a Jewish origin, but he was not Jewish. My understanding is that his middle name, Mandell, was that of a Jewish merchant in Houston, who was one of his father's intimate friends. The fact that the elder House conferred a Jewish name upon his son indicates the family's attitude toward the race."

That he possessed unusual powers of mind no one has ever attempted to deny. Some have commented on the almost hypnotic effect of his eyes and words, working together, when in conversation with individuals or small groups. His posture was that of a cat creeping stealthily upon a bird.

The manner in which he was able to control and direct men never ceased to amaze those who knew him well. He exercised this power so subtly, quietly, without show or ostentation that others were often forced to do his bidding without any knowledge whatsoever on their part.

This was noted in the quiet, unassuming way by which he chose Woodrow Wilson for the Presidency and directed his nomination at the 1912 convention of the Democratic Party in Baltimore. There was no hope of putting the scheme over without the support of William Jennings Bryan. House maneuvered things in such a way that Bryan thought he, himself, was actually choosing the next President.

Mr. Anderson tells how Dr. D. F. Houston, a well known educator, became so impressed with House in 1911 that he wrote: "I can't tell you how much I enjoyed my visit with Mr. House, especially on the train — he has vision. I should like to make him dictator for a while."

That was two years before the man of mystery gained complete domination of the Executive branch of the government through control of Woodrow Wilson ... And one year before he published anonymously, his code message blueprinting the overthrow of the existing social order.

When the book first appeared it was discussed with bated breath in official Washington. On a page near the front, where the name of the author could be expected to appear, the word "Anonymous" was inserted. The Jewish publisher would only say:

"The author — a man prominent in political councils — must necessarily remain anonymous. His pages are full of facts known only to the inner circle in statecraft and finance. His story

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shows how the seething, radical elements in the political cask today, under pressure of rising prices for the poor and greater privileges for the rich, literally burst into one great conflict, the Second Civil War, out of which rises the figure of Philip Dru, who shapes the future of the nation."

After graduating his hero from West Point, House takes him to the lower East Side of New York to live in the home of a Jewish family — the very place from which Leon Trotsky and some two hundred other members of the same race went five or six years later to assume powerful posts in the new Soviet dictatorship established in Russia.

Observing the Jewish complexion of the New Deal, Mr. Anderson felt constrained to write:

"It is not a question of whether we desire to injure, to hurt, or to bait the Jews, or the Jewish race, but it is a question of what we shall do to prevent the Jewish race from injuring, hurting, or baiting us.

"Far be it from this writer to cudgel the Jews, to persecute them, to slander them, or malign them. But why should it be required that all soft jobs be, almost without variation, handed over to one particular race. This writer cares not whether that race be Irish, British, Danes or Japanese."

(Impetus is given to Mr. Anderson's observation by the fact that since these words were written, every member of the spy rings with possibly one exception has been found to be a member of this particular race.)

While House did not publicly admit authorship of *Philip Dru Administrator* until the year 1938, his name appears on page 74 of the book in code.

There he describes certain political figures gathered in a secret rendezvous. An untrained reader sees the name of the hotel where they are assembled ... but another person, capable of understanding the delphic approach, discovers the name of the author. The hotel is called *the Mandell House*.

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WHEN WILSON came to understand the net that had been woven about him, he broke with House. He gave instructions that the man of mystery should never again be allowed to enter his presence. He issued a later order that House be forbidden to attend his funeral. Both wishes were observed.

It is a known fact that House was equally as active in bringing about the nomination of Roosevelt in 1932 as he had been in promoting Wilson's political fortunes twenty years earlier.

Roosevelt flew from Albany to Chicago on July 2, 1932 to accept his nomination for the Presidency. And he left the next day, also by plane, to be House's guest in Massachusetts.

This gesture told the whole Communist world, more eloquently than words could convey, what to expect if the new nominee should be elected President of the United States. Those of us who understood the forces responsible for Roosevelt's rise to power were not surprised that his first official acts included establishing diplomatic relations with the Soviet government.

Two months after Roosevelt was elected, House wrote an article for *Liberty* magazine entitled, "Does the United States Need A Dictator: A Warning to Selfish Capitalism," advocating liquidation of the American social order, to be replaced by a system fashioned according to the *Dru* code.

Another article from his pen appear-

ed in the same magazine of April 2, 1938 under the heading of "A New Deal For the Nations." House explained how Roosevelt was accepting advice which Wilson rejected. He admitted authorship of *Philip Dru Administrator* and came forward with the idea that Roosevelt should be made "president of the world."

That was at a time when the United Nations organization existed only in the brains of a small group of internationalists. (Alger Hiss, the New Deal spy for Soviet Russia became one of its chief architects.)

The infection created by House and his co-conspirators has permeated the American organism to the point where some now despair of hope. They think they hear the death rattle in the throat of constitutional government.

Leftist leaders, regardless of political affiliation, can be consistently lumped together as disciples of this mystery man — carriers of the bacteria which he and his group of internationalists released upon the Nation.

That the Country has survived their attacks to date, is a testimony to our moral and spiritual vitality, and should be taken as a basis for confidence in its future ... and its destiny. The ship of State has weathered many storms and true Americans will not think now of scuttling the vessel.

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THE LORD IS MY SHEPHERD

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Read the Twenty-third Psalm.

WE HAD COME to the last night of a revival in Pennsylvania, with many people expressing appreciation for efforts put forth, when one of the Pastors handed me a little book, and said: "This represents my appreciation for blessings received during these meetings. This book is the choicest of my entire library, and I want to give it to you." Upon examination, I found a beautifully-bound volume entitled "The Song of Our Syrian Guest," the name being stamped in gold, with a lamb engraved on the front cover.

It was the story of The Shepherd Psalm from the pen of one who lived among Syrian shepherds. This man declares it is rightly called The Shepherd Psalm because of the picture it gives, depicting the Syrian shepherd in his love and care for the flock. The imagery is perfect and true to life in every respect. The shepherd's ministry in Near East lands typifies Him Who is called the Good, and Great, and Chief Shepherd of the soul.

Someone has described the Twenty-third Psalm as the "Minstrel Psalm," because the song that it sings is like a troop of minstrels, singing during the gloom of night, in sick chambers, hospitals, prisons, always bringing cheer and sunshine, chasing away doubt and fear.

This sublime message has also been called the "Psalm of the Lark," because the lark sings as it mounts, and mounts as it sings. In like manner, this Psalm gives us joy, inspiration and a heart to sing even through tears and sorrow, heartaches and pain.

Henry Ward Beecher called it the "Nightingale Psalm." Said he: "The Twenty-third Psalm is the nightingale of Psalms. It is small, of a homely feather, singing shyly out of obscurity; but, oh, it has filled the air of the whole world with melodious joy, greater than the heart can conceive! Blessed be the day on which that Psalm was born!"

This symphony of words, from the pen of David, has charmed more griefs to rest than the philosophy of all the sages of the ages. It has driven away more felon thoughts, paralyzing doubts, withering sorrows, than there are stars in the sky. It has comforted the bereaved, succored the suffering, sung courage into the hearts of the discouraged, inspired the poor, poured balm into sin-sick souls, hurled open prison bars for those bound by adverse circumstances, and, like Peter's angel, escorted them on their homeward way.

David, the author, was born in 1030 B. C., the youngest of seven sons of Jesse. Bethlehem was the city of his birth. His name, David, means *dauveed*, affectionate, or beloved. He was called David Darling by his father, and this made him unpopular with his brethren. He longed for their fellowship. Being held in small esteem by members of the household, he was allotted the humble position of attending his father's flocks.

He probably wrote the Psalm while yet himself a shepherd. Music was his diversion and he became renowned as a minstrel. An incident of heroism comes down to us from the days of his shepherd life — that of defending his sheep against a lion and a bear, as given in I Samuel 17:34-36.

I submit the following outline:



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With me, the Lord. Verse One.
Beneath me, green pastures. Verse two.
Beside me, still waters. Verse two.
Before me, a table. Verse five.
Around me, my enemies. Verse five.
After me, goodness and mercy. Verse six.
Beyond me, the house of the Lord. Verse six.

As a young man, I had been assigned to the pastorate of a church in the mountains of New York State. My father who was a minister, said: "Son, your father's library is not too large, but you are welcome to any of my books that you think will be helpful to you."

Upon reaching my destination, I found he had placed among the other books, one which contained an exegesis of the Shepherd Psalm. This work, which I have always cherished close to my heart, divided the Psalm into six divisions, each of which began with the letter P. This arrangement, I have found to be exceedingly helpful. With the reader's permission, we will follow it in the present study.

I POSSESSION

"The Lord is my shepherd ..."

Faduel Maghabgab, the Syrian shepherd, explained: "It is all, all a simple shepherd Psalm. It runs through the round of shepherd life from the first word to the last."

"The Lord is my shepherd; I shall not want."

"There is the opening strain," the Syrian shepherd continues. "In that chord is sounded the keynote which is never lost till the plaintive melody dies away at the song's end. All that follows is that thought put in varying light."

First, the *Good Shepherd*.

"I am the good shepherd: the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again." John 10:11, 14, 15, 17.

As the Good Shepherd, He lays down His life for the sheep and thus fulfills the Twenty-second Psalm, which is the Psalm of the Cross. He was willing to "give his life for the sheep," that they might have eternal life. "My sheep hear my voice," He told the doubters, "and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Second, the *Great Shepherd*.

"Now the God of peace, that brought again from the dead our Lord Jesus,

that great shepherd of the sheep, through the blood of the everlasting covenant." Hebrews 13:20.

As the Good Shepherd He must "lay down his life for the sheep," but as the Great Shepherd He is able to "take it again," that He might make "perfect" the sheep, and work in them that "which is well pleasing" in God's sight. It is not enough for Christ to die. He must rise from the dead, for in His resurrected life He is the Shepherd of our souls, fulfilling all the ministry of the Shepherd Psalm.

Third, the *Chief Shepherd*.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I Peter 5:4.

This marks the fulfillment of the Twenty-fourth Psalm, the Psalm of the Crown. At the time of His return, He will come as Chief Shepherd and reward the Under Shepherds. And to all the Under Shepherds who have toiled and been an example to the flock, He will give a "crown of glory that fadeth not away."

"The Lord is my shepherd . . ."

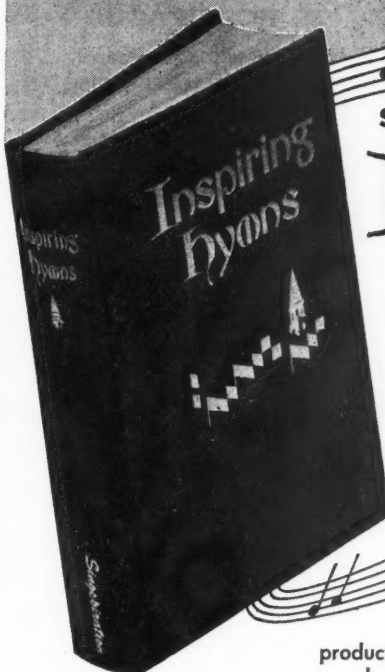
I would lay emphasis upon the personal pronoun *my*. If He is yours, you have treasure beyond description. He is mine — my very own . . . my Good, Great, Chief Shepherd.

The ministry of the late Dr. J. Wilbur Chapman was a blessing to my life when I was a young man starting in the ministry. He and Charles Alexander had made an evangelistic trip around the world, and upon returning, he related several interesting experiences during one of his conferences at Chautauqua, New York.

Dr. Chapman told of a colporteur working in Switzerland, who saw a shepherd boy tending his father's sheep, among the Alps. Bible in hand, the Christian worker tried to teach the lad the Twenty-third Psalm. The little fellow was able to learn just the first line and then only as he gave his five fingers the names of the words of the first sentence — The . . . Lord . . . Is . . . My . . . Shepherd. These words were repeated again and again, until he finally accepted Christ as his Saviour. He became outstanding in a ministry of personal evangelism, leading many of his associates to Christ.

Four years later the colporteur returned to the same community and sought out the lad in his home. He was told by the mother that he was dead, but in his last moments had whispered softly, "The Lord is my shepherd," running the fingers of his right hand

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OUTSTANDING BECAUSE IT IS "BALANCED"

over those of the left as he did so. When the undertaker came to lay out the little body, he found the right hand gripping firmly the possessive finger of the left hand — MY Shepherd.

It is a great thing to have Christ in the hour of death, but it is greater to have him in life. When one can say, "The Lord is my shepherd," he can also say, "I shall not want." Christ will work out His threefold ministry in our lives, that of Prophet, Priest and King.

As Prophet, He will warn us against sin. As Priest, He will pardon and forgive confessed sin. As King, He will protect us against sin, standing between His child and danger.

II. POSITION

"He maketh me to lie down in green pastures ..."

Now, we are thinking of nourishment and rest. "He leadeth me beside the still waters."

The shepherd must lead his flock to drinking places where pastures are green. It is said that a hungry sheep will never lie down, nor will a flock relax in quietude beside a turbulent stream. Streams are few in the shepherd grazing areas of Bible lands, so we are told. Where streams are found, the beds and banks are frequently broken, making their flow swift and rough. Beside such streams the flocks will not lie down. The shepherd must find still, but living water. This, our Good Shepherd has provided for His sheep. "Green pastures" and "still waters," mean nourishment and rest.

"Whosoever drinketh of the water that I shall give him shall never thirst." John 4:14.

Christ satisfies the soul and quenches every thirst. Again He says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." O child of God! You may repose and rest in the finished work of Christ. John the revelator, uses this shepherd picture of green pastures and still waters in his portrayal of heaven: "The Lamb, which

is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

III. PROMISES

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake ..."

Let us be thankful for this promise of restoration. We are constantly in need of spiritual refreshing. Like the prodigal, we too often journey into a far country, and need His restorative grace.

The Syrian shepherd to whom I have referred tells of perilous places for the sheep on all sides and says: "They seem never to learn to avoid them. The shepherd must be ever on the watch. And there are private fields and sometimes gardens and vineyards in the shepherd country. If the sheep stray into them and are caught, they are held for ransom." So the term, "He restoreth my soul," means that the shepherd brings the erring one back and rescues him from fatal and forbidden places. Is it not wonderful how God has made provision for His wandering children?

"He leadeth me in the paths of righteousness ..."

He restores and then leads us by His Spirit in the paths that are righteous. "For as many as are led by the Spirit of God, they are the sons of God." Many paths that seem right, lead in wrong directions. But if He leads, we will be assured of the paths of righteousness, and He will do it for His own name's sake.

IV. PROGRESS

Yea, though I walk through the valley of the shadow of death, I will fear no evil ..."

We have been taught to apply this verse to the change called death and that is beautiful indeed. The child of God walks through the valley and the shadow of death. We do not stop in death valley. Death cannot retard the progress of the soul. O child of God, let

us remember that death cannot break God's friendship with us. He will be our Friend just as much after death, as before. He will meet us in death valley and escort us through.

"I will fear no evil: for thou art with me ..."

If we have walked with Him in life as did Enoch, He will not let death break that fellowship. "Enoch walked with God: and he was not; for God took him." No, death cannot ensnare the soul. God takes His children.

It is also suggested that this passage refers to the dark valleys of life, through which we may be called to pass. "Some paths that are the right paths still lead through places that have deadly perils. 'Yea, though I walk through the valley of the shadow of death,' is the way the Psalm touches this fact in shepherd life," says the Syrian shepherd.

Even so, in the dark valleys through which the Christian may be called to go, he need fear no evil, "for thou art with me." The presence of the Great Shepherd disperses the gloom of death valley and assures the progress of the soul toward its goal of perfection in every good work to do His will. Hebrews 13:21. All of which is only working out for the trusting child of God, "a far more exceeding and eternal weight of glory."

V. PROVISION

"Thou preparest a table before me in the presence of mine enemies ..."

God's provision is not a banquet in a gilded palace, but "a table in the presence of mine enemies." The Heavenly Father provides a table of peace, contentment and nourishment for His people, no matter the dissension and opposition. Sheep, we are told, often feed in desert places, surrounded by wolves, serpents and other animals ready to pounce upon and devour them. But the shepherd's skill provides for their safety, and they fear no evil, the shepherd being with them.

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"Thy rod and thy staff they comfort me ..."

The rod is an instrument used in guiding the sheep, while the staff is a means of protection and comfort. Our Shepherd's provision includes the rod to guide (the Bible) and a staff to protect and comfort (the Holy Spirit). By Him we are made strong and comforted.

"Thou anointest my head with oil; my cup runneth over ..."

The Good Shepherd's provision includes anointing oil, and the overflowing cup. This naturally follows the guiding rod and the comforting staff. It is said that at the close of the day, the shepherd stands in the door of the sheepfold, and by the movement of his body holds the sheep back or allows them to enter, and thus really becomes the door. Was this not what Jesus meant when He said ... "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

The shepherd who is the door, stands with his horn of oil, ready to anoint the bruised or wounded sheep, and also those that are tired and worn. He bathes the face of the little animal assuring it of refreshing rest. Then he fills the cup to overflowing with pure water and the sheep's thirst is quenched. Not until then is it ready to enter the fold for the rest of the night. Even so, the Great Shepherd ministers to the tired pilgrim. "Thou anointest my head with oil; my cup runneth over."

VI. PROSPECT

"Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever ..."

Dr. F. B. Meyer, who said this Psalm was "A Night Light for a Dying Chamber," also explained that Goodness and Mercy are the shepherd dogs. While the shepherd goes before his sheep, his faithful dogs follow after. These two faithful dogs have followed us even from the cradle to the present time, and surely our Shepherd will not allow death to separate us from His love and fellowship.

The House of the Lord is still before us. "I will" — not shall, but will, for it is a final great decision, a settled purpose, "Dwell in the house of the Lord for ever." The House of the Lord is still before us. Let us press on!



Remember!

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"PEOPLE won't accept obvious falsehoods."

That was the heading Eleanor Roosevelt applied to her column of Friday, August 27. How true! I am positive that when the lady typed that heading she did not realize how aptly it was to fit her further statements — which follow:

"HYDE PARK. I have just received a highly amusing criticism, apparently written by a gentleman named Myron C. Fagan and published in Wichita, Kansas by Defender Publishers. It purports to answer one of my columns and succeeds in distorting both the truth and the facts.

"However, one thing is worth reporting. Mr. Fagan says: 'Significantly, she (Mrs. E. R.) failed to mention the most serious of all the charges in our pamphlet: The secret agreement entered into between Alger Hiss and Molotov, under which the post of head of the military division of the United Nations was set aside permanently for a Moscow Red.'

"I didn't mention this because I had never heard of such a secret agreement, nor did I know that there was a military division with a head in the U.N. I knew that there were chiefs of staff of the different nations, appointed to meet and try to work out some kind of agreement on reduction of armaments, but I thought they were on equal terms."

Before making comments about Mrs.

ANSWERING ELEANOR ROOSEVELT'S ANSWER

MYRON C. FAGAN
CINEMA EDUCATIONAL GUILD
HOLLYWOOD, CALIFORNIA

Roosevelt's "alibi," I will let others establish its utter falsity.

In our Cinema Educational Guild *News-Bulletin* of November 1952, I charged that the Korean War had been fought under the absolute control of the United Nations Minister of War, who was a Moscow Communist; we further charged that the post, by virtue of a secret agreement between Alger Hiss and Molotov, was to be held permanently by a Moscow Red — and we named the Reds who had occupied that post. Shortly after that *News-Bulletin* was issued a certain Pennsylvania solon wrote to Henry Cabot Lodge, Jr., in which he demanded confirmation or refutation of that particular charge.

Mr. Lodge's reply was full of double-talk. He knew of no "War Department" in the U.N., but admitted that there is a secretariat containing a "Military, Communication and Information" department — and "yes, that post had been successively held by three Moscow Reds."

He then acknowledged that the head of that post had been in control of the "Korean Police Action" but, he assured his inquirer, that he was quite confident that neither the Pentagon nor the State Department had provided that U.N. Red Secretary with any information that could have materially affected the conduct of that "police action." That much for Mr. Lodge's "refutation" of my charges.

In a letter in reply to a similar ques-

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WRITE PERRY HAYDEN, "THE QUAKER MILLER"
DEPT. D TECUMSEH, MICH.

tion by one of his constituents, Senator William E. Jenner stated in substance that after reading our *News-Bulletin* he had made his own investigation and had found our charges substantially correct. The only charge that he had not been able to get verified was that one about the secret agreement between Hiss and Molotov. Then he added that he did not doubt that such an agreement had been made.

On December 14, 1952, Fulton Lewis, Jr., devoted his entire column, published in the Hearst newspapers, to a complete verification of all our charges. He headed his story with: "U.N. RED GETS U.S. TROOP ORDERS!"

His first paragraph read as follows: "Under the United Nations setup an official of the Soviet Union is informed of military orders to American troops in Korea before they are dispatched to American commanders on the battlefield." The rest of his story, I repeat, was a complete confirmation of every charge I made in our *News-Bulletin*.

On January 9, of this year, Jonathan Yank, famed for his "Cracker Barrel" column in the *Los Angeles Herald-Express* and other newspapers, devoted his entire column to an appraisal of that particular feature of the United Nations. The story confirmed every one of our charges in no uncertain language.

It is a foregone conclusion that journalists of the caliber of Fulton Lewis and Jonathan Yank would not print my very grave charges as their own until and unless they had made their own exhaustive researches. It is equally certain that Senator Jenner would not have confirmed my findings until his own investigators had convinced him that they were accurate beyond a doubt. By the same token, Mr. Lodge would not have resorted to double-talk if he could have denied the charges.

But Eleanor says she "didn't know" of any form of "War Department" in the U.N. She "didn't know" that a Moscow Red has always headed that Department and she had "never heard" of any secret agreement between Hiss and Molotov. In short, she insists that "she knows from nothing." Mind you, she does not deny that a Moscow Red holds that post. She just "didn't know."

Amazing, isn't it?

Here is a woman who was a U.S. delegate to the U.N. She had had a hand in the writing of at least one of the U.N. "treaties." She eulogizes the "Genocide Treaty" and "Unesco." Her husband and her favorite "American," Alger Hiss, were the architects of that entire monstrosity. Yet, she "knows from nothing." And yet, she sets herself up as a super-beam and guide for the American people.

But, wait! There is another paragraph

in her column which even more establishes that Baron Munchausen was a rank amateur compared to the Hyde Park virtuoso:

"Mr. Fagan's next paragraph," observed the lady, "says the entire Korean 'police action' was conducted under the control of that Red U.N. minister. This is news. I thought the U.N. had appointed General Douglas MacArthur and that he had conducted the entire campaign until he was recalled."

That is truly the topper in "obvious falsehoods." It has been so positively established that the only reason MacArthur was "recalled" was because he had become aware of the deceit and treason of the whole Korean "police action" and had finally refused to take orders from, or "report" his plans of action to Arkady Sobelov, the Red U.N. Minister of Military, Communications and Information; it is equally as well known that thereupon Sobelov had ordered Acheson to order Truman to "recall" MacArthur.

If I were guilty of the statement made by Mrs. Roosevelt in her last paragraph, I would cheerfully admit that I am either a falsifier or a moron — and it matters little to me which denomination the lady chooses for herself.

At this point I will submit one pertinent question for Mrs. Roosevelt and her readers to ponder on: I have repeatedly made these charges since 1947; unless true, they are criminally libelous. How does it happen that the sacrosanct U.N. has never denied them? How is it that I have never been pulled into court and charged with libel? Can you answer that, Mrs. Roosevelt?

The concluding paragraph of Mrs. Roosevelt's column might well come under the heading of unconscious clairvoyancy. It runs as follows: "The effort to make people believe things that obviously cannot be true may succeed for a time but cannot succeed forever." You are perfectly right, Mrs. Roosevelt! Get what I mean?

Now then, in her column, Mrs. Roosevelt "explained" why she did not mention the most serious of all the charges in our pamphlet, to wit: that secret agreement between Hiss and Molotov, so now I will ask her two or three ques-

WEEP NO MORE MY LADY

By W. E. Debnam

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tions that touched her more personally in my previous article in *The Defender Magazine*:

(1) I charged that she was the evil genius who created the Federal Theatre Project and placed it in the control of her palsy-walsy, Hallie Flanagan, a notorious Red, who promptly transformed Hollywood, Broadway, the entire Entertainment World into a vicious and most dangerous propaganda machine for Moscow. How does Mrs. Roosevelt answer that charge?

(2) I charged that Mrs. Roosevelt transformed the White House into an incubator for the Young Communist Party and made it a hangout for Joel Lash and his gang of young traitors. How will Mrs. Roosevelt answer that charge?

(3) I charged Mrs. Roosevelt with having used her White House influence to force the Immigration authorities to admit Red spies, such as the Eislers, into this country. How does she answer that charge?

(4) Recently, in an interview published by the *U.S. News and World Report*, Martin Dies told how Mrs. Roosevelt, admitting knowledge that Joel Lash was a Communist and a perjurer, nevertheless tried to force him (Dies) to give that young traitor a clean bill of political health, so that she could get him a commission in Naval Intelligence, no less! How does she answer to that charge?

I have many, many more charges to submit to Mrs. Roosevelt, to the "sainted" (may I be forgiven for blasphemy) FDR, to that entire Hyde Park Roosevelt clan, who have been the great curse on the American people, but I shall not abuse the generosity of *The Defender* by wasting any more of its valuable space. I say "waste of space" because I doubt if any but the Leftists and certain Minority groups need be told about the treachery, deceit and outright treason committed by these Roosevelts against the American people.

I will conclude with a direct statement to the lady:

I gather from certain of your public statements, and from what I have been told about you, that you are an atheist, that you do not believe that there is a God or a Judgment Day. Well, take it from me, Mrs. Roosevelt, there IS an Almighty God, and there IS a Judgment Day. At your age you are fast approaching that Day. Take my advice, Mrs. Roosevelt, don't wait until you face the Great Tribunal to cry out: "I didn't know!" Get down on your knees NOW, even as you read these words, and pray to Him for His forgiveness for all the terrible woe you and your husband have brought upon mankind.

That's all, Mrs. Roosevelt.

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DR. SAMUEL M. ZWEMER

APOSTLE TO ISLAM

A REVIEW OF
DR. ZWEMER'S BIOGRAPHY

HERE we shall attempt what is not a chronological biography but rather an endeavor to open some windows through which the sunlight may fall upon one of the great lives of our time, remembering that God's sunlight is always more important than the windows through which it falls."

This, the closing paragraph of the Prologue to J. Christy Wilson's new book, "Apostle To Islam" ... explains why he decided to write Dr. Samuel M. Zwemer's life story.

The name Zwemer is legendary among Arabic speaking peoples. His memory is revered by both Christians and Mohammedans. His life, with its background of Mosque and minaret, is one of the most colorful in the missionary annals of Christ's Church on earth.

Missionary literature would have remained incomplete without a biography, depicting outstanding events in the life of this great man. And it was fitting that the task should have been performed by the one who succeeded him in teaching missions at Princeton Theological Seminary.

(Dr. Zwemer devoted his closing years to teaching — a vocation less hazardous than resisting desert elements and other pressures which characterize missionary endeavor in the Moslem world.)

"Apostle To Islam" is divided into four sections. After giving his Dutch-French Huguenot background, and education, it proceeds to Section II, entitled "To the Heart of the Moslem World," which includes a record of early achievements under unbelievable handicaps and in the face of stubborn opposition.

Section III is called, "In Journeyings

Often" and narrates extended travels, often accompanied by terrifying experiences, in vast Moslem areas where the Gospel had never before been taken — raw, pioneer work of the most difficult type imaginable anywhere in the world.

Section IV, "The Harvest of the Years," is devoted to reminiscences, retirement from the mission field, life in the United States during closing years when he knew the sunset to be approaching, the amazing prayer life of this period, time spent teaching at Princeton, keeping busy in the line of duty to the end.

★ ★ ★

THE ZWEMERS were descended from French Huguenot ancestors who fled to the Netherlands shortly after the revocation of the Edict of Nantes in 1685. Samuel was the thirteenth in a family of fifteen children.

The ancestors of these rugged people were Calvinists who, fleeing from religious persecution, were welcomed by the Reformed Church of Holland. The strain of deep faith and virtuous living from both sides of the family was reflected in the Zwemer children. Blessed with this kind of a heredity, he went forth possessing dauntless courage, re-

APOSTLE TO ISLAM

A story of missionary daring and achievement, stranger than fiction—the life of Dr. Samuel M. Zwemer entitled, "Apostle To Islam" ... by Dr. J. Christy Wilson. PRICE \$4.00 POST-PAID.

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—12—

lying upon prayer throughout his life for guidance from above human levels.

Adriaan Zwemer (Samuel's father) and his wife were members of a group of 128 Holland emigrants who left Rotterdam for the United States in July 1849. Their illustrious son was born on April 12, 1867.

Passing from his early home and educational training, the author takes the reader "To the Heart of the Moslem World" with Zwemer, the young and energetic missionary, leading the way. Arabia, the homeland of Islam, was the goal. He sailed the first time on October 16, 1889.

The chapter "Arabian Nights — and Days" is most intriguing and keeps the reader in a state of suspense, wondering what to expect on the next page. While reconstructing Zwemer's travels through his writings and a carefully-kept diary of that early period, we are absorbing (somewhat unconsciously) a knowledge of Arabian life, the Koran and the distinctive traits of character which make Islamic peoples unique among the races of mankind.

In 1912 he was called by his missionary society from Arabia to Egypt. Permanent headquarters were established in Cairo, the intellectual center of Islam. This leads the reader to an exceedingly interesting chapter entitled, "In the Land of the Pyramids."

The first paragraph of Section III calls Zwemer, "The roving ambassador of good will in Christian work for Moslems." Here his amazing capacity for tactfulness comes into focus. He was always able to present Christ and the claims of the Gospel constructively and in a way that created a minimum of offense and opposition.

Points of agreement between Christianity and Mohammedanism were emphasized. Then at the proper time and in the right way, the fascinating story of the risen Christ would be presented. And, it always seemed the people were ready and waiting to accept the message, repent of their sins and accept the Lord as their Saviour.

Zwemer did not compromise on fundamentals. He was a conservative in theology.

"Apostle To Islam" concludes with a summary which looks back upon "The Harvest of the Years" — not a recital of cold facts and dry statistics, but a vibrant story of emotional warmth and spiritual sweetness. A grand man, beyond the promised three score and ten, doing some teaching, a little lecturing, considerable writing and lots of praying! He left this life on April 2, 1952 at the age of eighty-four.



SECOND JOHN

A Bible Study

Mrs. Gerald B. Winrod

THE SECOND EPISTLE of John is the shortest book in the Bible consisting of only one chapter, but despite brevity, it is rich in instruction and admonition. The writer, the apostle John, wrote the fourth Gospel as well as the three Epistles that bear his name and the book of Revelation.

Some have suggested that this piece of writing has special application to the closing period of the Church age. For one thing, the reference to "a deceiver and an antichrist" (verse 7) is associated with the person of the Antichrist who is expected to rise during the end time. Remarks about false teachers (verse 10) tend to confirm this view.

Bible students who raise questions regarding John's authorship of this Epistle mention the severity of its language. They find difficulty in associating it with the character of the "beloved disciple."

But a little reflection will remind us that the Master referred to John as Boanerges, which means son of thunder. Mark 3:17. John wanted to call down fire from heaven on the man of Samaria who refused to receive the Lord. Luke 9:54. When he saw a man, not of the apostolic group, casting out devils, John took upon himself the authority of forbidding him. There is a remarkable mixture of gentleness and severity in the character of this disciple.

The Epistle falls into three natural divisions. First: The character of the person addressed. Verses 1 to 3. Second: An exhortation. Verses 4 to 11. Third: The conclusion. Verses 12 and 13.

VERSES ONE TO THREE

"The elder." John may have been giving himself a more humble and less authoritative designation than apostle. Or possibly he had in mind his advanced age. "Unto the elect lady and her children." Commentators are almost equally divided, whether John was writing to a Christian woman or to a Church. Jamieson, Fausset & Brown think the recipient of the missive was "a particu-

lar Church, probably that at Babylon." Two women are referred to — the one addressed (verse 1) and her sister (verse 13). John wrote from Ephesus. If a Church at Babylon was meant, then the "sister" may have been the Ephesian congregation.

In contradiction of this interpretation, Ellicott thinks an "old man writes to a mother, whose name is possibly Kyria, and to her children. Her sister's children are in the same place as the writer. The two mothers are both honored with the religious title 'elect.' The writer loves the family with true Christian love."

"Whom I love in the truth and ... all they that have known the truth." The words "the truth" is the key phrase of the Epistle, by which John means the body of revealed truth compacted in the Scriptures. Christian love rests on Christian truth. The word "all" indicates that Christians form an all-inclusive fellowship, each rejoicing in the spiritual prosperity of all the others. The communion of love is as wide as the communion of faith.

"For the truth's sake, which dwelleth in us, and shall be with us for ever." This reminds us of John 14:6. "I am the way, and the truth, and the life." In these days of uncertainty and change, it is comforting to know that there are eternal values to which we can safely anchor our faith.

"Grace be with you, mercy and peace." The confident affirmation of the preceding verse is followed by a prayer. Grace covers sin. Mercy covers miseries. When the guilt of sin is cleansed through grace, misery can be relieved by mercy, and peace is the natural result.

VERSES FOUR TO ELEVEN

"Not a new commandment." The idea of divine love being the motivating force of the church was old, in the sense that Christians heard it from the time when the Gospel was first preached. It was new because apostolic writings lifted the ideal to a higher level, introduc-

ing the principle of filial imitation of God who first loved us and gave His Son to die on our behalf. This was a new conception in the realm of divine love between God's children.

"Deceivers ... who confess not that Jesus Christ is come in the flesh ... Is (are) antichrist." Of all the human errors by which the influence of Satan is manifested, rejection of the fact that Jesus Christ was God in the flesh, is the most destructive. Those who adopt this error are fatal deceivers and opponents of Christ and truth.

"Receive him not." This was not said of those outside the Church but rather refers to enemies of the Gospel whom John knew would sneak into its sacred precincts. "Neither bid him God speed." Do not greet or regard such false teachers and rank unbelievers as Christian brethren. Through the telescope of prophecy John was no doubt seeing, also, the heresies which have invaded the Church of the twentieth century. If alive today he would refuse to make common cause with their exponents.

VERSES TWELVE AND THIRTEEN

"Paper and ink." The word "paper" denotes Egyptian papyrus which was very expensive. It has been suggested that the cost of writing materials may partly account for the brevity of the letter. Pens were made of split reeds. Ink was produced by mixing soot with water, thickened by gum.

The name of the "elect sister" is not given. Dean Alford and others say that this omission favors the hypothesis that John was writing to a Church rather than an individual.

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DR. HARRY M. HOXSEY

DR. HOXSEY ANSWERS "TIME"

TIME, a self-styled news magazine, often found guilty of deliberate inaccurate reporting, carried a vicious attack on Dr. Harry M. Hoxsey (and the treatment for cancer that bears his name) ... in its August 9th issue.

Regarded as a leader in the "slick" magazine field, *Time* is known for journalistic quackery in doctoring and slanting the news to suit editorial whims. The Hoxsey smear was couched in the same flippant and smart-alecky language for which the Luce publications (*Time*, *Life* and *Fortune*) have become noted.

The tragedy is that a large number of cancer victims read such attacks and lose hope. Many who would otherwise find relief are consigned to suffering and death.

Public enlightenment is the great need. When a sufficient number of people learn that cancer is curable by methods which organized medicine rejects, opposition generated by falsehoods like those published by *Time* will dissolve. Dr. Hoxsey's answer to this attack follows.

Dallas, Texas
August 11, 1954

Mr. Henry R. Luce, Editor-in-Chief
Time Magazine
9 Rockefeller Plaza
New York, N. Y.

Dear Sir:

I am highly flattered that *Time*, at long last, has considered the Hoxsey Cancer Treatment worthy of notice. I say "at long last" because for some 30 years my struggle with the American Medical Association in and out of the

courts has made headlines in newspapers throughout the country, yet apparently never was considered newsworthy enough to rate even passing mention in your fine news magazine.

You didn't consider it news in 1949 when the 44th District Court in Dallas awarded me a verdict in a libel and slander suit against the Hearst newspapers. You didn't consider it news in 1951 when U. S. District Judge William H. Atwell, dismissing a suit brought against me by the United States Food and Drug Administration, ruled:

"That the respondent's treatment is not injurious. Some it cures and some it does not cure, and some it relieves somewhat. That the respondents do not guarantee to cure."

You didn't consider it news in 1952 when Judge W. L. Thornton and a jury rendered a judgment that I was slandered and libeled by Dr. Morris Fishbein, editor of the Journal of the American Medical Association. And you didn't consider it news last April when 10 physicians (M.D.'s) — many of them members of the AMA — visited our clinic, examined all the evidence and released a signed statement declaring, in part:

"We find as a fact that our investigation has demonstrated to our satisfac-

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tion that the Hoxsey Cancer Clinic at Dallas, Texas is successfully treating pathologically-proven cases of cancer, both internal and external, without the use of surgery, X-ray or radium."

I have too much respect for your network of correspondents to believe for a moment that *Time* was ignorant of all these events, yet they were not mentioned in your magazine at the time and they are not mentioned in your article now. It is hard to equate such an oversight with your magazine's vaunted reputation for "fair and impartial" news coverage.

It is unfortunate that when you did deign to take notice of the Hoxsey Treatment your article contained so many misstatements, evasions, half truths and outright lies. To cite a few:

1. You call our medicine "a mixture of roots, water and licorice sold in 16-oz. bottles to thousands as a remedy for cancer."

The facts: We don't sell this medicine, we sell a treatment that includes a series of laboratory tests equal to those given cancer patients in AMA-approved hospitals; a complete series of X-ray photos; a supply of medicine prescribed individually to each patient (the ingredients and strength vary in accordance with the nature and site of the tumor and the general condition of the patient); medication for any subsidiary disorders or diseases that may contribute to the patient's condition. The principal ingredient of our medicine is potassium iodide which, in common with many other doctors, we consider beneficial in the treatment of cancer. (You forgot to mention this.) In addition, it contains a number of herbs, all of them in the pharmacopoeia. To disparage them as "roots and licorice" is as unjustifiable as it would be to ridicule penicillin by calling it "bread mold." As for water, it is present in nearly all liquid medications.

2. You say my father was "an itinerant veterinarian turned faith healer and 'cancer expert'."

The facts: My father lived and practiced for 20 years, until his death, in one town: Girard, Illinois. He never was a "faith healer" nor did he even pretend to be a "cancer expert." He did treat human cancer with a formula which had been in our family for generations, and many people are still alive because of his treatment. Incidentally, you overlooked one old AMA libel, the false charge that he died of cancer. The cause of his death, as stated on his death certificate, was erysipelas.

3. You say that on arriving in Dallas in 1936, I hired "two assistants,

neither of them M.D.'s" and in the next paragraph you speak of "osteopaths" Delmar Randall and Donald Watt.

The facts: My first "assistant" in Dallas was an M.D., and he stayed with me until the AMA coerced and intimidated him into leaving. Many M.D.'s cooperate with us, many would work at the clinic if they didn't fear harassment and ostracization by the AMA. I can supply you with plenty of documentary evidence to prove that their fears are not unfounded. My present medical staff consists of four osteopaths, and they're all fine doctors. You should know that osteopathy is a legitimate branch of medicine, and that osteopaths are fully qualified doctors licensed to practice medicine on a par with any other doctor in New York, Texas and most other States. And that Randall and Watt are just as entitled to be called "doctor" as any member of the AMA. Your disparagement of osteopaths can only mislead readers ignorant of these facts.

4. You say, meaningfully: "The fee is paid in advance."

The facts: Our maximum fee is \$400, regardless of length of treatment or ability or willingness of the patient to pay more. A large per cent of our patients are charity cases, treated without fee. Very few can pay in advance, because most of them have spent every penny of their savings on doctor fees before they were told they were "hopeless," and turned to us for help. Nearly all our patients pay in installments when, as, and if they are able. This can easily be verified by our books.

5. Hoxsey has yet to produce 50 "cures" of internal cancer with biopsies and clear five-year histories ...

The facts: The 10 M.D.'s who investigated us last April stated unequivocally, in their findings of fact:

"Accepting the standard yardstick of cases that have remained symptom-free in excess of five to six years after treatment, we have seen sufficient cases to warrant such a conclusion (that the Hoxsey Treatment cures both internal and external cancer). Some of those presented before us have been free of symptoms as long as 24 years, and the physical evidence indicates that they are all enjoying exceptional health at this time."

I guarantee to turn over to any investigating body, not 50, but literally hundreds of cases of internal and external

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cancer with biopsies and clear five-year (or more) histories.

6. June 15, 1950 seventy-seven cases of pathologically proven cases of over five years standing were presented to the National Cancer Institute, Washington, D.C., a government agency sponsored by the tax payers' money.

They promised to make a thorough investigation of all the hospitals and doctors who did the biopsies on these cases, which would be the only way they could possibly be verified. Under oath in the Federal Court before Judge William H. Atwell here in Dallas, Texas, Dr. Gilcin Meadors testified that he nor any member of the staff of the National Cancer Institute wrote to the doctors to verify these reports, which had he done, would have proven that they were cured at the Hoxsey Clinic and nowhere else.

7. "The worst of Hoxsey's method is that he draws cancer victims away from conventional treatment, making eventual cure impossible."

The facts: Thanks to AMA propaganda, we seldom get patients in the first stages of cancer. They come to us after their own doctors have told them they're incurable and sent them home to die. Or, because they already have taken the "conventional treatment," and the cancer has recurred. Or, because they refuse to submit to major operations with little or no promise that these will save their lives. They come to us in desperation, as a last resort, like drowning men clutching at a straw. Who else would go to a man widely publicized as a "quack" in magazines like yours?

Readers of your story may well ask themselves three questions:

(a) Is it possible to sell a "fake" cancer cure to 10,000 people all over the country for 30 years, despite the vociferous opposition of organized medicine, and still attract 40 new patients every day?

(b) Why should hundreds of alleged "victims" of such a "fraud" take the witness stand in open court and swear he cured them of cancer?

(c) If Hoxsey really is a charlatan and fraud, why doesn't the AMA and other cancer groups accept his challenge to investigate him, expose him, and put him out of business? These are not just rhetorical questions. Nearly 250,000 Americans die of cancer every year. According to the American Cancer

Society, some 25 million people now living in this country — one out of six in the present population — eventually will die of this disease. In the face of these appalling figures, refusal to investigate any popular cancer treatment, however unorthodox, is a crime against humanity.

For 30 years the AMA has provided magazines like yours with the same old hodgepodge of fact and science-fiction, half truths and outright lies, about me and the Hoxsey Treatment. And for 30 years magazines like yours have denied me space (even in paid ads) to state my side of the case. I don't expect you to break the precedent.

However, in all sincerity, I wish to make you the following proposition.

Send your science editor, accompanied by any doctor or doctors he chooses, to our clinic. We'll throw the doors wide open to them, produce all our records and case histories for examination, permit them to interview any patients or staff members they choose. In return, you will agree to publish their findings, favorable or unfavorable to me. I solemnly promise that if we fail to produce positive proof that we have cured biopsied cases of internal cancer — cases that have remained clear of cancer for five years or more — I will close the doors of this clinic forever.

If I'm a "quack," as you imply, here's a chance to expose me and put me out of business. If my treatment really cures cancer, let's put it to work and save some of the 25 million Americans who otherwise will die unnecessarily in this generation.

Most sincerely,

Harry M. Hoxsey, N.D.

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REV. LOREN FRANK

MEETINGS ON THE LAWN

Corning, Arkansas
August 29, 1954

Dr. Gerald B. Winrod
Wichita, Kansas

Dear Sir and Brother:

I have just come into the hospital from another wonderful Gospel service on the lawn. The attendance was the largest we have ever had. The meetings are primarily for the patients, but others from the town of Corning also attend.

In my ministry as Chaplain of the hospital, I wish to say that the cooperation I get from the staff is splendid. All seem glad for the kind of work I am doing. Dr. J. S. Schirmer, the administrator, is one of the finest men I ever expect to know.

It is not necessary for me to take a Bible on my daily rounds. There is a Bible in every room. They were placed there by a former patient who wanted to do something for the hospital because it had done so much for him. Then too, most of the patients bring their Bibles when coming here.

Several have remarked that this is the first hospital they have ever known where the services of a Chaplain were maintained. They tell us it is comforting to have someone upon whom to call for prayer and spiritual counsel.

I am in contact with every patient who is treated in the hospital. All are received through my office. I have the pleasure of meeting and talking with many even before they are seen by the doctors.

We do everything possible for the care and comfort of everyone. If they

LETTERS FROM CORNING

are unable to write letters, we do it for them. Stamps, stationery and postcards are kept in every room.

When pain and suffering is relieved, we feel compensated. God is using the Bacteriophage treatment in a wonderful way for the cure of so-called incurable diseases and we are keeping the Corning Research Hospital a truly Christian institution.

Yours in His Service,
Loren Frank

OBSERVATIONS

Corning, Arkansas
August 10, 1954

Dr. Gerald B. Winrod
Wichita, Kansas

Dear Dr. Winrod:

I have always felt that to be a medical missionary would be a career in which one would really be following in the footsteps of our Master. To me, Dr. Winrod, your work through The Defender Magazine is one akin to this—namely, feeding the soul and showing victims of so-called incurable diseases that there are places where doctors are devoting their lives to the relief of suf-

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fering and, in many cases, witnessing cures which definitely border the miraculous.

At this point, I would like to relate my experience: On April 25, 1954 I arrived home, after having survived an exploratory operation performed at a noted hospital in the East. It was finally revealed to me that my case was hopeless, sent home to die, suffering with cancer of the pancreas.

I had been a reader of The Defender for several years. Many times I had read testimonies by various individuals, telling how they had been cured of cancer, and returned home with rejoicing in their hearts.

Now was my time to get busy. I must know where God would direct me. I read The Defender with a deeper concentration than ever before. After considerable prayer and meditation, I felt definitely led to the Corning Research Hospital, Corning, Arkansas.

I entered this hospital on June 14, 1954, coming a distance of 1,115 miles from Oxford, Pennsylvania.

My first procedure was a thorough physical examination, followed by all kinds of laboratory tests, and X-ray pictures. These were shown to me and carefully explained. Several days later, they received my case history from the hospital in the East. The findings were confirmed. No promises were made. I was told to do exactly as I was ordered and above all — Pray.

Now, dear Dr. Winrod, as a patient, may I conclude this letter with a few observations:

(a) Each patient is individually studied. He or she will be given the type of treatment that hospital authorities feel is best suited to the particular case.

(b) The atmosphere is most friendly. The patients live as one large family, each having a deep interest in the welfare of his neighbor.

(c) An excellent Christian fellowship exists here, under the direction of a Chaplain.

(d) In addition to understanding, sympathetic doctors, we have a group of nurses, conscientious, experienced and deeply concerned in the recovery of each patient.

(e) Tell those who have problems to come before they reach the advanced stages of a malignancy. Let them mingle with the patients, and especially those who have been cured and come back for checkups. No honest searcher for the truth will be disappointed.

Faithfully in Him,
Marion H. McCleary

TRULY GRATEFUL

Corning, Arkansas
July 28, 1954

Rev. Gerald B. Winrod
Wichita, Kansas

Dear Reverend Winrod:

Please tell the people through The Defender Magazine about the help I have received here at the Corning Research Hospital.

Bacteriophage first became known to us by my stepson reading The Defender, and I came here the first of June and started treatments for long standing ailments of the eyes and skin — a form of eczema which has affected my feet for thirty years.

The first real relief I have had in all this time, came this summer, through use of Bacteriophage. I don't believe I could have stood another summer of pain and agony like I have had so many years. Here I work every day and am getting steadily better.

I am rather hard of hearing, but can testify to definite improvement of both ears and eyes. It has been my joy to see cataracts and other ailments successfully treated by the hospital. I shall always look upon my stay here at Corning as among the richest experiences of my life. Everyone is so friendly and all the patients enjoy the religious services on the lawn so much.

I am thankful and grateful for the benefit and blessing I have received.

Most sincerely,
Geneva Hawkins

DECIDED IMPROVEMENT

Corning, Arkansas
August 9, 1954

Rev. Gerald B. Winrod
Wichita, Kansas

Dear Sir:

After suffering severe pain for a long time, it was decided that I should see our doctor. On June 14th, I was X-rayed and he reported that they found I had cancer of the lung, liver and diaphragm and that nothing could be done for me. I was given a very short time to live.

On June 21st, I entered the Corning Research Hospital and was put through the most thorough physical examination I have ever had. I started taking the Lincoln Bacteriophage the following day.

There was no question in my mind but what this hospital could help me, because a lady living near us in Doniphan, Missouri was cured here. She was brought to Corning on a stretcher and went home well.

My case already shows a decided improvement. This is the most cordial hospital in the United States and I appreciate all they are doing for me.

Sincerely yours,
Mrs. Elsie McCracken

WELL OR VERY NEAR WELL

Wayton, Arkansas
August 10, 1954

Dr. Gerald B. Winrod
Wichita, Kansas

Dear Dr. Winrod:

We have read The Defender many years and know of your interest in helping those who are sick. I entered the Corning Research Hospital on June 8, 1954 after having been examined and treated by several doctors at home with no beneficial results. At Corning I was given a complete physical examination.

My chief complaints were: head would get cold, accompanied by severe headaches; aching of arms and legs; nausea; clammy feeling when warm; foginess and dizziness; unable to sleep; pains in throat and chest, heaviness in abdomen and cramps, and other complications.

My diagnosis was: pyelitis, respiratory infection, defective filling of stomach and pathology of the colon.

I started taking Bacteriophage treatments immediately after entering the hospital, and began showing improvement at once. All foginess is gone; I no longer have headaches; there is no aching in my arms and legs; no aching through throat and chest; no nausea; the heavy feeling in abdomen and cramping has completely vanished. I rest good and even sleep in the daytime, which I could never do before.

I feel that I am well or near well and will never cease to thank God for what the hospital at Corning has meant to me.

Sincerely,
Willia Oleta Slack

NEW CLINIC IN ATLANTA

Atlanta, Georgia
September 1, 1954

The Defender Magazine
Wichita, Kansas

Gentlemen:

I was surprised and pleased to learn from a doctor friend yesterday that we are to have a "Corning Research Clinic" here in Atlanta where the Schirmer method of treatment will be given the same as up in Arkansas. For weeks I have been thinking of taking my wife to Corning because, from information gleaned, I believe they can help her,

but due to the hot weather and distance we have delayed. To think of the treatment being brought to us seems too good to be true. Atlanta needs such a place and having heard and read so much about Dr. Schirmer, I know he will help our people.

The clinic is to be located in a good part of town at 20 Eleventh St., N. E. which is easy to reach. Tell Dr. Winrod that I know three people personally who were given up here, went to Corning and came home well. I for one appreciate all that you are doing to help Christian people find health and be more useful to Christ.

In His Name,
R. O. W.

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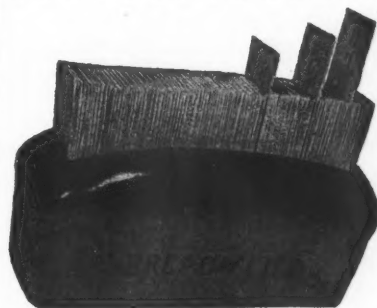
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DEFENDERS ... WICHITA, KANSAS

FROM PAGE 2

pressure. A self serving statement supplied to *Current Biography* (1947) reads: "More than 75% of Woltman's exposes, his newspaper has stated, are written under such conditions."

But, a perusal of Woltman's articles reveal that they were not "written under such conditions."

Of added interest in this connection is an item in the August 4, 1954 nationally syndicated *Confidential* column by Lee Mortimer, co-author of the famous "Confidential" books, which declares:

"Inside stuff: Freddy 'The Cleaver' Woltman was promised the Pulitzer Prize (in advance) if he'd write the McCarthy hatchet job."

RED PAST BOBS UP

It is true that since the war, after Red-baiting had become more or less fashionable, Woltman did expose some Communists and Communist-fronters. But any slight contribution that he may have made to the anti-Communist cause by his superficial disclosures was completely offset:

(1) by how carefully he protected still other Reds and Communist-fronters by defending and praising them, and

(2) by his vicious anti-anti-Communism which closely followed the Communist Party line and was directed against really effective anti-Communists whom he smeared and vilified because among their targets were Red elements who had infiltrated the Government and were under the protection of the Roosevelt and Truman administrations.

Woltman's role as a fake "anti-Communist" is easily explained. He became involved in the Red movement in his youth, and he has never broken with it completely.

His Red past came back to haunt him when the July 19, 1954 issue of *I. F. Stone's Weekly*, an unofficial pro-Communist rag, gave high praise to Woltman's anti-McCarthy series.

Editor and Publisher Stone, a leading

Communist-fronter, and former head of the Washington bureau of *PM*, better known as "the uptown edition of the *Daily Worker*," commented: "It is ably written and our hat is off to him for it..."

"Years ago," added Stone (whose real Jewish name is Feinstein), "we wrote editorials defending Frederick Woltman when he was fired as economics instructor from a college in Pittsburgh as a 'Red'—the quotation marks are used because he was never actually a Communist, just another early New Deal radical."

This incident—Woltman's being fired from the faculty of the University of Pittsburgh, happened in 1928. It is not mentioned in his biography in *Who's Who*. In fact, Woltman appears to have pushed back the dates of his college days in order to conceal it. Based upon information which Woltman himself supplied, *Who's Who* says that he has been a "reporter and staff writer for the *New York World Telegram* since 1927."

ARRESTED AS RED

Either Woltman has misrepresented his career, or the Scripps-Howard newspapers were seriously involved, through Woltman, in some rather important pro-Communist activity of this period.

For, on May 9, 1928, Frederick Woltman was arrested in White Valley, Pennsylvania, for inciting to riot as a participant in a picket line led by Anthony Minerich, a notorious Communist leader. The Red demonstration was organized by a Communist outfit called "Save the Union Committee," which was trying to capture the miners' union.

The *United Mine Workers Journal*, May 1, 1928 (just one week before Woltman was taken into custody), declared:

"In carrying out their campaign, the 'Save the Union Committee' has had the full and complete support and assistance of the entire Communist element in America and foreign countries, including Russia."

In an editorial blast, the *Miners' Journal* charged that the "Save the Union Committee" became "extremely

busy in its efforts to wreck the United Mine Workers shortly after John Brophy returned from Russia... the very minute he came back... it seemed to have plenty of money... It should not be difficult to guess where a part of the money came from to finance the campaign."

Five months later, this Communist group with which Woltman was involved, organized itself as the National Miners Union and by formal resolution affiliated itself with the Red Trade Union Internationale at Moscow.

Woltman was not a coal miner. If he was a reporter for the *New York World-Telegram* at the time, he did not identify himself as such. He joined the Communist picket line as the Pittsburgh secretary of the American Civil Liberties Union, a Red outfit collaborating with the Communists.

This American Civil Liberties Union, of which Woltman was an official, has done more to further the growth of Communism in the United States during the past 35 years than all the other Communist fronts put together.

Two years after Woltman was arrested, a committee of the 71st Congress, which investigated Communist subversion, reported:

"The American Civil Liberties Union is closely affiliated with the Communist movement, and fully 90% of its efforts are on behalf of Communists... the main function of the A.C.L.U. is to attempt to protect the Communists in their advocacy of force and violence to overthrow the government, replacing the American flag by a red flag, and erecting a Soviet government in place of the Republican form of government guaranteed each state by the Federal Constitution."

The accuracy of this charge was made conclusive a few years later when Earl Browder, then head of the Communist Party, told another Congressional Committee, under oath, that the A.C.L.U. was a Communist "transmission belt" organization. In writing about his experience at the time, Woltman made a vicious attack on the State police and defended the Communist agitators, in-



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cluding Pat Toohey, Pennsylvania's leading Communist.

It is true, as editor Stone writes, that in this association Woltman was not "actually a Communist," but, as Naval Intelligence said in an official report in early 1935, Reds like Woltman and his comrades in the A.C.L.U. and similar organizations, are "the 'fringe revolutionists' too lacking in intestinal fortitude to go all the way with Communism, but who stand by and urge the Communist to do his worst, and provide him with protection, sympathy and defense while he commits the overt act they have not had the courage to commit themselves."

WORKS FOR JEWISH ANTI-DEFAMATION LEAGUE

Woltman is typical of many pro-Red "anti-Communists" who reserve their most bitter hatred for pro-Americans who dare to fight real Communists disguised as "liberals," and Socialists and other assorted Reds busy promoting their own brands of Communism.

For years Woltman has been acting as a mouthpiece for the Communist-aiding Anti-Defamation League of B'nai B'rith, which even today continues to carry on the vendetta against effective anti-Communists (including Joe Mc-

Carthy); it began in the early 40's in collaboration with the Golos-Bentley Soviet spy ring.

In the *American Legion Monthly*, December, 1950, Louis Budenz, former Communist leader and editor of the *Red Daily Worker*, quotes a Communist directive of 1943 which declared that "all informed and troublesome anti-Communists are to be destroyed," and that one of the means to be used was to accuse them of being "anti-Semitic."

Woltman followed this Communist Party line enthusiastically, not only by publishing the lies of the Anti-Defamation League under his by-line, but also by publicizing as truth the false anti-anti-Communist smears of two ADL-directed Communist fronts, the so-called Friends of Democracy and the misnamed Non-Sectarian Anti-Nazi League to Champion Human Rights.

That Woltman was deliberately helping the Communists was only too obvious. As an "expert" on the Communist movement, he could not have been unaware that the administrative head of the "Anti-Nazi League" had been officially identified as a "front" for "the legal arm of the Communist Party," or that the President of the "Friends of Democracy" had been an editor, executive

and part owner of the official Communist weekly, *New Masses*.

"MISLEADING AND UNFAIR"

Woltman revealed his continuing Red sympathies in 1948 when he joined the faculty of the leading Socialist propaganda institution in America, the notorious Rand School, owned by the American Socialist Society, once convicted of violating the Espionage Act for feloniously obstructing enlistment service of the U.S.

Now, Woltman attacks Senator McCarthy who, because he has done such an effective job against the Red enemies of our Country, has been singled out as the prime target for destruction, not only by the Communist Party, but by each and every one of its guilty stooges and innocent dupes.

Woltman's anti-McCarthy smear series can best be characterized by using the words that Woltman himself hurled at McCarthy's investigations of Communists. Woltman's articles were "reckless," "distorted," "exaggerated" and "totally unsupported," and "will go down as one of the most disgraceful, scatter-brained, inept, misleading and unfair" attacks that have ever been made against an American public official.

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THE STORY OF AN OBSCURE MARTYR

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MEN NEED NOT BE FAMOUS to become martyrs for truth. Many obscure people have forfeited their lives for righteous causes. Satanic opposition to the proclamation of the truth of God has inspired the martyrdom of many righteous souls. Although their names may never be heralded around the world, yet in the last day they will be seen worthy to wear the martyr's crown.

Even in Scripture there are scattered references to obscure martyrs. Jeremiah 26:20-23 contains the incidental account of an obscure person, unknown even to the majority of Bible readers, yet one day he will wear the martyr's crown.

He laid down his life for proclaiming the message of God in the apostate days of king Jehoiakim, king of Judah. He was a contemporary prophet of the famous Jeremiah. Concerned about the evils of his day, like Jeremiah he spoke out for God in warning against sin.

The story of Urijah is found only in Jeremiah 26:20-23. The account of his martyrdom is given in connection with the story of the trial of Jeremiah in Jerusalem on the charge of seditious preaching against the city and temple. The preaching and circumstances of the two prophets were similar, yet the fate of the two men was the opposite. Jeremiah was spared, while Urijah fell a victim to the malice of king Jehoiakim. The story of Urijah reveals both the strength and weakness of the ordinary messenger of God.

The majority of scholars hold that the story of Urijah occurred after the trial of Jeremiah. When later Jeremiah penned the record of his trial he added the story of Urijah to indicate the magnitude of the danger in which he had been at the time. He reflects that he was

spared in that day, but his fellow prophet Urijah was executed for the same thing. Seen in this setting the story of Urijah receives added significance.

The brief record concerning this obscure prophet, Urijah, may be considered under the following points.

I. THE PROPHECY OF URIJAH

"And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah." (Jeremiah 26:20)

The name of this obscure prophet means "light of Jehovah," or "flame of Jehovah." In his preaching against the evils of his day he veritably became a "flame of Jehovah." Having received his light from Jehovah he became a flame against sin. Such men are needed in every age.

Urijah is further identified as the son of Shemaiah of the town of Kirjath-jearim. Although there are a number of other men in the Old Testament by this name, nothing is further known about his father. He was thus the obscure son of an obscure father. Yet the Lord had called him to be His messenger. His home was in Kirjath-jearim, a city in the territory of Judah, near the border line between Judah and Benjamin. It was an ancient city with a long and varied history.

Urijah delivered his prophecy "in the name of the Lord." He did not come in his own name or authority, but as an authorized messenger of God. His pro-

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phesy was uttered as the message of God. It is the duty of the prophet to hear the word at the mouth of Jehovah and then to warn the people. Such messages strike home.

The message of Urijah was not appealing or pleasant. It was a stern message of denunciation. He prophesied "against this land and against this city" — against the land of Judaea and against Jerusalem. Judaea had fallen upon evil days. Idolatry was rampant on every hand. Violence and oppression were frequent. The king of Judaea, Jehoiakim, was a wicked and treacherous man. Sin was multiplying in Jerusalem. The nation was fast ripening for judgment. The possibility of a Chaldean invasion filled all minds with uneasy forebodings. In such an hour Urijah appeared and delivered his warning message.

Urijah's prophecy is further described as being "according to all the words of Jeremiah." He did not have a new message, but followed what the Lord had given him in confirmation of the message of Jeremiah. It is nothing to the discredit of Urijah that he did not have some new and startling revelation to offer. It was not his task to be new and original. It was his task faithfully to confirm the message that had already been given to his more famous contemporary.

It is not the task of the messenger of God to be an innovator but to be a herald. His work is not to be original but faithfully to proclaim the revelation that has been given. The safety of the minister lies in a faithful adherence to that which has been revealed in the inspired Scriptures. He should not seek and strain after that which is new or novel. In the proclamation of the Word today, he who would bring forth something new is in danger of proclaiming that which is not true. The canon of revelation has been completed. While it is true that God has yet much new light to break forth from His Word, yet it will be implicit in that which has already been revealed.

II. THE MALICE AGAINST URIJAH

"And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death." (Jeremiah 26:21)

The message of a humble man may make a profound impression. Urijah was an obscure prophet, yet his message

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alarmed the king. It was not the personality of the prophet but the contents of his message that struck terror to the hearts of his guilty hearers. When on the side of truth, even small men can produce great results.

The message of this obscure prophet enraged the king and his court. The warning concerning the impending doom of the nation and the city of Jerusalem met with fierce resentment and antagonism because its fulfillment promised to shatter their schemes.

The reaction to the message of Urijah was a desire to murder him. Instead of mending their ways, they preferred to kill the prophet. This shows Jehoiakim to be a very different character from the good king Hezekiah. When Micah proclaimed a similar message in his day, Hezekiah feared the Lord and sought the Lord in repentance. (Jeremiah 26:18-19)

There is irony in the fact that "Jehoiakim the king, with all his mighty men, and all his princes," were thus alarmed at the preaching of one obscure man. The truth proclaimed by the prophet hit the mark. Conviction seized them, but refusing to yield, they fought back and sought to slay the messenger. It is an eloquent testimony to the power of the truth.

The leader in the opposition was king Jehoiakim himself. He was a wicked and ungodly man, who did not hesitate to stoop to murder and treachery to carry out his purposes. He had been put on the throne by the Pharaoh of Egypt (II Kings 23:34), and ruled under his suzerainty with a cruel and despotic hand. He was seconded in his hatred against Urijah by "his mighty men." The use of the term elsewhere in Scripture reveals that it means a position of high command in the army. These military leaders readily agreed that Urijah was guilty of treason and should be put to death.

III. THE FLIGHT OF URIJAH

"But when Urijah heard it, he was afraid, and fled, and went into Egypt." (Jeremiah 26:21)

From a natural standpoint, this action of Urijah is very understandable. It is what most of us would have done under similar circumstances. And yet, in his flight lay weakness and failure.

The order of the words recording the flight of Urijah is suggestive: "heard . . . afraid . . . fled." When he heard that the king and his military leaders had determined on his death, fear seized his heart, and prompted him to flee. He had had the daring to proclaim an unwelcome message to the king, but now his courage failed him. His fear of man robbed him of his trust in God. "The fear of man bringeth a snare: but whoso putteth his

trust in the Lord shall be safe." (Proverbs 29:25)

By way of contrast we think of Martin Luther at the Diet of Worms in 1521. Appearing before that august body in the presence of the Emperor, he was asked to recant. Although aware of the danger, Luther resolutely refused and cried out, "I cannot do otherwise. Here I stand. God help me, Amen." He did not allow the fear of man to become a snare to him.

Filled with fear, Urijah fled into Egypt. In doing so he took himself out of the place of usefulness. Surely Egypt, the Scriptural type of the world, was not the proper place for the prophet of God. It was a fear-inspired attempt to escape the danger connected with the service of the Lord by mingling with the world. But before we harshly accuse the prophet, let us look to ourselves lest we also, with much greater light, become guilty of similar failure.

IV. THE ARREST OF URIJAH

"And Jehoiakim the king sent men into Egypt, namely Elnathan the son of Achbor, and certain men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king." (Jeremiah 26:22-23)

The malice of Jehoiakim was not satisfied by banishment of the prophet. With his profligate and rapacious associates he hated everyone who spoke the truth. It was not enough for him that the prophet had fled. He was intent upon his execution.

The king accordingly sent some officers into Egypt who readily secured the arrest and return of the hunted prophet. Egypt was the natural place of refuge for a native of Palestine, but since king Jehoiakim ruled by appointment from the Pharaoh, it was a simple matter to arrange for the arrest of Urijah as a criminal wanted for execution in Judaea.

Jehoiakim might have had Urijah secretly slain in Egypt and thus accomplished the same end. But his desire for revenge would not have been satisfied. He had the prophet brought back to Jerusalem so that he might gratify his sadistic pleasure. Surely "the blood-thirsty hate the upright." (Proverbs 29:10)

V. THE MARTYRDOM OF URIJAH

"And brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people." (Jeremiah 26:23)

When Urijah had been brought back to Jerusalem, Jehoiakim vented his implacable hatred by having him publicly executed. He "slew him with the sword." And to heap further insult upon his victim, his body was flung into a common graveyard. It seems that the pro-

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phets had a separate burial place. But Urijah was denied this honor, to discredit him as a true prophet of God before the people. It was a final effort to undermine the good man's reputation. The act was meant to deter others from prophesying in the manner that Urijah had done.

It is sometimes safer to stay and face danger than to flee. Jeremiah and Urijah both had prophesied the same thing. Both faced the danger of being killed because of their prophecy. Jeremiah remained in Jerusalem, faced the danger and lived. Urijah fled before the danger, was arrested and died. The dauntless courage of the one man overpowered opposition; the cowardice of the other tempted the enemy to strike. Courage in the face of danger awakens respect in the enemy, but weakness challenges him to act. It is always better for the believer when under attack for the cause of Christ to be faithful to his duty.

During the religious persecutions in England under "bloody" Queen Mary, few Protestants recanted to escape being burned at the stake. But Archbishop Cranmer, a man of delicate, shrinking physical nature, of hesitating and over-cautious habits of mind, was drawn into one form of recantation after another, till he had practically denied all his past teachings.

Nevertheless, when actually in sight of the stake, he withdrew these recantations, declared his faith, and when being burned held his right hand in the flame in order that it should be destroyed first for signing his name to falsehoods. Yet because of his previous recantations Archbishop Cranmer could feel but little of the triumph of a Ridley and a Latimer in the flames of his martyrdom.

As an obscure man Urijah perished while his more famous contemporary survived. What the king did not dare to do against the powerful Jeremiah, he did not hesitate to do against the obscure Urijah. Says W. H. Bennett: "With the usual meanness of persecutors, Jehoiakim and his captains and princes vented upon the obscure prophet the ill will which they had not dared to indulge in the case of Jeremiah, with his commanding personality and influential friends." Even today this

same meanness is seen in choosing the underling rather than the leader for spiteful but safe revenge.

From a human viewpoint the story of this obscure prophet seems to end in failure. It is true that mysteries and many unexplained problems attend the lot of God's people in this world. But

they have the assurance that in the day of judgment God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." (I Corinthians 4:5) Then they shall say with the Psalmist: "I shall be satisfied, when I awake, with thy likeness." (Psalm 17:15)

NEW DEAL, A COMMUNIST FRONT

AN AMAZING report of what went on so many years, inside the New Deal structure, was recently released by the Internal Security Sub-Committee of the Senate Judiciary Committee (known as the Jenner Committee). The following 12 conclusions reached by the Committee were published over the signatures of all its members.

1. The Soviet international organization has carried on a successful and important penetration of the United States Government and this penetration has not been fully exposed.

2. This penetration has extended from the lower ranks to top-level policy and operating positions in our Government.

3. The agents of this penetration have operated in accordance with a distinct design fashioned by their Soviet superiors.

4. Members of this conspiracy helped to get each other into Government, helped each other to rise in Government and protected each other from exposure.

5. The general pattern of this penetration was first into agencies concerned with economic recovery, then to war-making agencies, then to agencies concerned with foreign policy and postwar planning, but always moving to the focal point of national concern.

6. In general, the Communists who infiltrated our Government worked behind the scenes — guiding research and preparing memorandums on which basic American policies were set, writing speeches for Cabinet officers, influencing congressional investigations, drafting laws, manipulating administrative reor-

ganizations — always serving the interest of their Soviet superiors.

7. Thousands of diplomatic, political, military, scientific and economic secrets of the United States have been stolen by Soviet agents in our Government and other persons closely connected with the Communists.

8. Despite the fact that the Federal Bureau of Investigation and other security agencies had reported extensive information about this Communist penetration, little was done by the executive branch to interrupt the Soviet operatives in their ascent in Government until congressional committees brought forth to public light the facts of the conspiracy.

9. Powerful groups and individuals within the executive branch were at work obstructing and weakening the effort to eliminate Soviet agents from positions in Government.

10. Members of this conspiracy repeatedly swore to oaths denying Communist Party membership when seeking appointments, transfers, and promotions and these falsifications have, in virtually every case, gone unpunished.

11. The control that the American Communications Association, a Communist-directed union, maintains over communication lines vital to the national defense poses a threat to the security of this country.

12. Policies and programs laid down by members of this Soviet conspiracy are still in effect within our Government and constitute a continuing hazard to our national security.

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—Bacon.

You can't keep your spirits up by swallowing spirits down.

Faith, like light, should always be simple and unbending; while love, like warmth, should beam forth on every side, and bend to every necessity of our brethren.

—Luther.

Building boys is better than mending men.

—Spurgeon.

You cannot find a true Christian on the face of the earth who will not tell you that what he gave up for Christ was nothing compared to what he received.

—Torrey.

The time to make friends is before you need them.

From this day on I mean to do the best I can. If I am right, time will prove it. If I am not right, ten angels swearing I am right will not make it so.

—Lincoln.

Seven deadly sins:

Politics without Principle
Wealth without Work
Pleasure without Conscience
Knowledge without Character
Business without Morality
Science without Humanity
Worship without Sacrifice

Pep without purpose is piffle.

A Church without missions is a Church without a mission.

One of the devil's snares is to so occupy us with the past and future as to take away our peace for the present.

Buying cheap merchandise to save money is like stopping the clock to save time.

It is not the number of words or the physical exertions we put into our prayers, but the quality of faith.

If some of us would practice all we preach, we would work ourselves to death.

The love of Christ is like the blue sky into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea into whose bosom you can look a little way, but its depths are unfathomable.

—McCheyne.

If you are too busy to pray, you are too busy.

There are three answers to prayer — Yes, No, Wait.

He who is afraid of doing too much always does too little.

When a fool opens his mouth you can see right through him.



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No man can live wrong and pray right. No man who prays right can live wrong.

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A child of God can see more on his knees than can a philosopher on his tip-toes.

Give us faith that will not worry, whine or wrangle ... but watches, works, waits and warbles.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

—Solomon.

To those who believe, no explanation is necessary; to those who do not believe, no explanation will satisfy.

—Franz Werfel.

I have often regretted my speech; my silence, never.

—Seneca.

We learn wisdom from failure much more than from success.

A broken home is the world's greatest wreck.

Study the language of gentleness, refuse to use words that bite and tones that crush. Some day, somewhere, I shall see what my life has come to mean to those who have watched me live.

—Spurgeon.

"Come unto me." C stands for Children. O stands for Old people. M stands for Middle aged people. E stands for Everybody.

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EDITORIALS

"HANDCUFFED" IN KOREA WAR

TESTIFYING at Orlando, Florida on August 25th, Lieutenant General George E. Stratemeyer of the air force, told the Senate Internal Security Subcommittee that, "We were required to lose the Korean war."

The General has resided in Florida since 1951 when he sustained a heart attack. Because of his weakened physical condition, Senators went there instead of requiring him to come to Washington.

The witness testified that, as head of the far east air force, under General Douglas MacArthur, "I wasn't permitted to do a job and certainly MacArthur was handcuffed. Never before in American history was a military commander placed in the position of not being allowed to win."

He said that in his opinion it was not the fault of the joint Chiefs of Staff in Washington. When they visited Tokyo, he said: "They tried to explain the handicaps placed upon them and promised to do everything they could to give us what we had to have to win."

"We never had enough ground troops but we could have won with what we had on the ground and in the air if we had been allowed to use it wisely from a military standpoint ...

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"When MacArthur launched his attack to gain the Yalu river, I had enough air strength to stop the Chinese and prevent their troops being supplied. If MacArthur hadn't launched his attack when he did, the Chinese hordes would have been able to organize and probably totally destroy the United States 8th army. MacArthur's move was a master stroke."

The General said that when MacArthur was relieved from command "morale of the entire command took a terrific drop. It was a crime. One of the greatest commanders of all time, pulled out during a war he was conducting brilliantly despite unheard of handicaps, and not even allowed to say goodbye to his officers and men."

General Stratemeyer told the Subcommittee the Korean war resulted "partly because of the Marshall Mission which attempted to associate Chinese Communists with the Nationalists" at the close of World War II.

"Nobody can work with the Communist. He's a liar, a thief, a murderer, and a saboteur," the former commander said.

The American people must not be allowed to forget the crimes against their Nation ... and the sins against humanity perpetrated by the Roosevelts, the Trumans, the Achesons and their hidden internationalist masters who pulled the strings from behind the scenes. Both political parties must be purged — completely purged of these elements, if our Country is to survive.

NEAR EAST OIL RED AIM

MOSCOW has always had its eyes on the rich oil fields of the Middle East. Ultimate invasion of these areas is taken into consideration in all Soviet planning at top levels.

One force has so far stood in the way, Islam. There are approximately 400,000,000 Moslems along the borders of Russia, like a dike, holding back the red tide. Islam is the official name of the religious belief practiced by Moslems, who are, in their way, deeply religious people.

This has made it impossible for Communist propagandists to sow seeds of atheism among them. The Moslem puts the average Christian to shame where

religious observances are involved. Few Christians get down on their knees three times daily for prayer. Moslems are capable of the most intense religious patriotic fervor.

The Soviet Union has not dared to attempt an invasion of the Middle East because it has never been able to organize effective branches of the Communist Party in those countries. Internal revolt and the creation of puppet satellite governments have been impossible.

It is a paradox that communizing efforts have succeeded mostly in Christian areas. Atheism dies in the presence of Islam. The Communist movement has been able to make headway in only one Middle East country — Israel, where the Party enjoys official recognition by the government.

Former Congressman John T. Wood (of Idaho) said in one of his masterful messages before the House of Representatives:

"The believers in Islam stand like a wall of stone against the onrushing flood of the Communist-bred atheism which is sweeping over the world. The Christian nations of the world owe a debt of gratitude to Islam. No other conclusion can be reached if one wishes to be honest with one's self. Islam appears to be Christianity's first line of defense in this creeping-conquest of atheism."

The present threat of Red China against Formosa is being engendered by Russia to divert attention from the Kremlin's real objective of gaining domination of the oil-rich Middle East.

United States Senator Alexander Wiley believes this to be the case. In a recent press conference at Washington he said: "We've got to keep our eyes open. We must realize that while this is an important venture for the Chinese Reds, for the Kremlin it is only another diversionary action. We must bear in mind that the Near East is the big objective of the Soviet Union."

It is doubtful if the Moslem world would be able to beat off Soviet military aggression without substantial assistance from outside sources.

Extra copies of this Defender are available in bundles at the rate of 15 for \$1.00.

LEFTIST METHODS EXPOSED

LET NO ONE minimize the existence or striking power of leftist groups in the United States. A recent smear attack on Senator Bridges of New Hampshire, engineered by a magazine of recent origin called *The Reporter*, illustrates their character assassin technique.

There now exists the danger that patriotic Americans, failing to properly identify their enemies, may not act in time to check the new wave of propaganda which trained leftists are generating. This fact came into focus during the course of Senator Bridges' masterful defense, of August 23rd, delivered on the floor of the Senate.

He showed how leftists are working to drive true Americans from public life, regardless of their political affiliations. Methods used by *The Reporter*, whose editor is a naturalized Italian Jew named Max Ascoli, were presented as an example.

The magazine goes behind \$250,000 a year, but succeeds in finding plenty of money with which to carry its deficits.

"The technique of this publication is that of those who follow the Communist Party line as fellow travelers and bedfellows," the Senator told the Senate. "Why the staff of this magazine should be so familiar with this technique will be apparent from the facts which I will present."

The current issue of *The Reporter* contains a 14 page attack upon Senator Bridges and 10,000 copies have been mailed into New Hampshire in an effort to bring about his defeat in the forthcoming election.

Ascoli was born in Ferrara, Italy on June 25, 1898. He served several jail sentences for Communistic activities in his native land and was brought to the United States on Rockefeller Foundation money in September 1931.

This Foundation continued to subsidize his subversive activities by giving him a teaching position in the (Red) New School of Social Research in New York City. This continued, with him receiving substantial handouts, until 1944. By that time he had gained access

to financial support on levels which made him a real asset to the Red movement of the United States.

Ascoli finally became a naturalized citizen on September 21, 1939, and a year later, on September 26, 1940, divorced his Italian wife. Nine days later, he became the second husband of Marion Rosenwald, daughter of the multi-millionaire Julius Rosenwald.

Senator Bridges made the following amazing disclosure (which shows that McCarthyism is still needed to clean house in our Government):

"Despite his previously published views on American democracy, Max Ascoli has now become, through his magazine, one of our official spokesmen abroad for democracy. *The Reporter* is distributed by the United States Information Administration to American libraries and information centers abroad. Where two copies of the *Saturday Evening Post* are distributed in India, there are 101 copies of *The Reporter* magazine. Are we preparing the way for the sellout of the teeming millions of India as we did in China?"

Leftist groups are organizing for a show of strength in the November elections. They are putting forth a determined effort to elect men to the House and Senate who share their views. This should be accepted as a challenge by all straight-thinking Americans.

BUY CHRISTIAN

Colonel John Beaty, an instructor in Southern Methodist University and Author of the best seller, "The Iron Curtain Over America," recently sent the following letter to the editors of several religious periodicals. It contains valuable admonition.

Dallas, Texas
August 16, 1954

Dear Editor:

When I was a boy on a Virginia farm we had two holiday periods of one week each and two additional days as holidays.

The weeks were Christmas week, and the week during which a particular

church, held its annual revival. The isolated one-day holidays were Easter Monday and Whitsuntide Monday.

The latter holidays were, chiefly used for picnics and fishing and there was much merry making during Christmas week, but the fact remains that every single commonly observed holiday in the rural Virginia of my youth was motivated by Christianity.

At present, in striking contrast, only two holidays are church-connected, Christmas and Easter; and a strong non-Christian effort is being constantly made to make those holidays nothing more than buying orgies in which money passes from Christian into non-Christian hands.

May I respectfully suggest that you feature in your next number an article urging Christians to make a determined effort to keep Christmas and Easter Christian, or rather to restore to them their original purpose as Christian holidays? This can be accomplished in various ways.

For one thing, Christians should send only cards that have a Christian or at least a seasonal significance. Christians should also give as presents either such items as food and clothing which the recipient actually needs, or subscriptions to patriotic magazines, copies of New Testament (not the Revised Standard Version), and good books.

These things I humbly suggest.

Sincerely,
John Beaty

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BOOK REVIEWS

THE HOLY SPIRIT

By Dr. John Owen ... Kregel Publications, cloth binding, 360 pages, price \$3.95.

WE HAVE before us a monumental work, resurrected from the seventeenth century, written by the greatest of all the Puritan theologians — the full title of which is, "The Holy Spirit, His Gifts and Power." Owen's generation produced some illustrious men in Great Britain, but none could eclipse him as a preacher and writer.

John Owen was born in 1616. He was admitted to Queen's College, Oxford in 1631, graduated at the age of 19, preached before Parliament in 1649, served as Chaplain to Oliver Cromwell, elected Chancellor of Oxford University in 1651, received Doctor of Divinity degree at London University two years later, lived as a contemporary with John Bunyan and Richard Baxter, died August 24, 1683 and was buried in London's famous Bunhill Fields.

Only a man of superior intellectual capacities and humble heart consecration to his Lord, could write such a book as the one now commanding our attention. In his own life, he professed to know experientially, "the office of the Spirit in exciting holy desires, forming religious habits, imparting consolation and building up the people of God."

Dr. Owen's book is really four books and an Appendix rolled into one!

The First Book sets forth general principles concerning the Holy Spirit, His name, titles, eternal nature and works in the old creation.

The Second Book discusses the operations of the Holy Spirit in the Old Testament preparatory to the new creation, His work with respect to the human nature of Christ, and preparation for the admission of members into Christ's mystical body.

The Third Book deals with the work of the Holy Spirit in the new creation,

purgings of corruption and depravity from the nature of man, and the tremendous potentials of regeneration.

The Fourth Book covers the subject of sanctification, mortification of sin, and spiritual fullness manifested in the life of the begotten child of God.

The Appendix includes discussions of the Holy Spirit's power in prayer ... and His special office work as the Divine Comforter.

One writer says: "For an understanding of the Holy Spirit, His influences and revelation in the Scriptures, nothing comparable to this book has ever been written."

INDIA, GIVE ME THINE HEART

By Isabel L. Pettit ... Published by W. A. Wilde Company, cloth binding, 200 pages, price \$2.50.

MISS PETTIT has spent most of the past thirty years in India and regards that teeming restless Country as her adopted land. Since the year of entering missionary service (1924), she has been Field Secretary of the India United Evangelical Mission. Today, Miss Pettit is the only American in her station.

As a child at the age of nine, being brought up in New York State, a crisis came into her life precipitated by an intense, emotional interest in India. Af-

ter that, she took advantage of every opportunity to learn more about the Country and its people.

A contact was eventually made with the India United Evangelical Mission and, as a young woman, she became stationed at Bangalore. It has been her pleasure to witness the expansion of the missionary program and personally bring many souls from pagan darkness into Christian light.

"India, Give Me Thine Heart," is a captivating story covering three generations of a Hindu family — members of which gradually came under the influence of Christ's Gospel. Their trials and tribulations tug at the heartstrings of the reader.

The hero of the story is Sabbarayal Chetty (called Subbu David after his conversion to Christianity) who was born in a jungle area of South India in 1840, "the average swarthy-complexioned Hindu with shining, intelligent black eyes and luxuriant black, silky hair, a tiny little stranger to be nourished into full manhood."

His first Hindu ceremonial took place when a tuft of baby hair was dedicated to the idol god Siva. "Had the parents of that tiny baby had the slightest inkling of his future career, gladly would they have witnessed his death. But the Lord ordered otherwise."

During youth, Subbu David received kind treatment at the hands of missionaries and accepted Christ, first secretly and later by public testimony in defiance of Hindu threats.

He meditated: "We Hindus in our ignorance are daily making mistakes. The way to God lies not in long pilgrimages which only make us footsore and weary. It's not in performing rigorous austerities which lacerate only the flesh, that we gain soul peace. Not even washing in the Ganges can cleanse the heart of sin-stains. God, through His Son, has provided the only way of redemption."

Following his public profession as a follower of Christ, he was pronounced an outcast. One of the most dramatic parts of the book is the description of his mother coming to the mission compound and begging him to recant. "Give up this new religion," she pleaded, "and

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submit to the Brahman priest as he performs 'sudhi' on you."

Subbu David, being an outcast, had to stand a prescribed distance from his mother as they conversed. Having been pronounced unclean, he could not come near former friends or relatives.

Years passed and his mother tried to put him out of her thoughts. But failing, she was driven by parental love to seek him out under cover of darkness. The reunion was a touching scene.

He later married a Christian girl named Antoniammal. They were forced for a time to live as outcasts in an isolated village. Despite persecution, they witnessed for Christ and won a few converts.

They later spent the years 1882 to 1883 in a purely Christian settlement known as Arulnadu (land of grace). For the next eleven years, they moved from place to place, greatly respected as teachers and Christian organizers.

Miss Pettit traces their steps with meticulous care. The reader acquires a liberal education on conditions in India as he follows them during their journeys. The fruit of their labors is noted, reaching down to the present hour.

"Today as we write," says Miss Pettit, the Rev. Jesudhasan Ebenezer, the grandson of Subbu David, is laboring for the Lord in the same area. In addition to his pastoral duties in the town of Katpida, he is also entrusted with the shepherding of some twenty-three villages in the vicinity. He labors as faithfully and as tirelessly as did his grandfather before him."

Persons desiring a better understanding of India and wishing to get a glimpse into her life, past and present, will find much of interest in this book. Christians possessed of a missionary motive will be thrilled by what they read.

All will agree that foreign missions really pays — pays in terms of dividends that are eternal.

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TEEN-AGE ETIQUETTE

By Grace Ramquist ... Published by Zondervan, art covers, 90 pages, price \$1.00.

MRS. RAMQUIST wishes to help people say and do the right thing, at the right time, in the right way. She wrote this book primarily with teenagers in mind but the rules of etiquette enunciated apply to all ages.

Take, for instance, the matter of making introductions:

"If you are introducing a woman and a man, you always mention the woman's name first for you are introducing the man to the woman. In other words, the woman is given the highest honor.

"For example, you may say: 'Mrs. Smith, may I present Mr. Brown?' or 'Mrs. Brown, may I introduce Mr. Smith?'

"Sometimes age makes a difference in whose name is mentioned first. When there are two women, you always mention the older woman's name first and the younger woman's name second. You may follow this same rule when introducing men.

"It doesn't matter which man you mention first except where one holds a higher position than the other. The man of the higher position should be mentioned first.

"When you introduce men and women, you place a Mr. or Miss or Mrs. before their names, but when introducing someone near your own age you may leave off the title and introduce him by his full name. Be sure you do not introduce anyone by his first name only, however. It is not proper to call someone you have just met by his given name. Then, too, one should know everyone's family name."

Mrs. Ramquist says that rules of etiquette have been set up to help us make our social contacts smoothly and happily. She quotes Romans 14:7, "For none of us liveth to himself" ... and Proverbs 20:11, "A child is known by his doings, whether his work be pure, and whether it be right."



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Some books make etiquette drudgery, but not so with this one. Mrs. Ramquist keeps her reader relaxed and in a jovial mood, guided by the principle that it is always a pleasure to do things right.

HISTORICAL GEOGRAPHY OF THE HOLY LAND

By William Walter Smith ... Baker Book House, cloth binding, 120 pages, price \$2.25.

THIS BOOK does what the title suggests. It combines geography and history. The study of the one complements the other. Geography, without history, is abstract and uninteresting. History, without geography, lacks meaning.

Combined, they compose a record which the student readily visualizes. The hills and plains, rivers and seas, become vivid and meaningful when the human events taking place among them are spread before us.

To understand the men of the Bible, it is necessary to know where they lived. Bible geography and Bible history are vitally connected. The first gives the setting and the second the sequence of events. Dr. Smith's book treats both.

The physical and geographical characteristics of the Holy Land are striking and profoundly significant. The Author divides the area into six zones. Each is examined separately and the population studied from earliest times.

Seminaries, Bible schools and colleges will welcome this book as a text for their departments of religion. It is also perfectly adapted for independent study and reference purposes. Teacher and student, minister and layman, will read it with equal pleasure and profit.

They will find events of the Scriptural narrative located both as to time and place. The wealth of information is readily accessible through an expanded Table of Contents and a comprehensive Index.

A total of 84 photographs and 36 maps of Bible lands are scattered through its pages ... and a series of questions and answers at the close of each of the 12 chapters help make permanent the fruits of diligent study.

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FOREIGN MISSIONS

STUDENT SPONSORS NEEDED

THE 1954-55 school year of the Defenders Theological Seminary ... of Puerto Rico, will begin September 8th. Twenty-one students are so far enrolled in the freshman class (four of whom are shown in the right hand column). There are 33 second year students, and 38 in the third year class, making a total of 92 present enrollment — FOR WHOM SPONSORS MUST BE IMMEDIATELY ARRANGED.

The Seminary offers a three year course of training. As this *Defender* goes to press, the list of new students (first year) remains incomplete. The number will exceed 21, announced above, but Wichita Headquarters has not yet received full information. The total figure of 92 is therefore being used. About the time this magazine is delivered, young and middle aged men whose lives are dedicated to definite Christian service, will be arriving in Rio Piedras from all parts of the Island. Other countries are also represented in the student body.

This means that Sponsors are needed on the home front, to make possible the education of these recruits for missionary service. Every student must have a supporter in the United States if he is to remain in the school. By this means the operating expenses are covered.

Since it is impossible to accommodate, on the Seminary premises, all the students who wish to attend from year to year, the Faculty builds the enrollment by judicious selection. Those accepted therefore represent the "cream of the crop."

Graduates quickly find places to minister. Many have returned to their home communities and established Defender Churches. Experience has demonstrated the value of training native workers for the task of missionary evangelism. They do not have to spend years learning a language and acquainting themselves with the customs and ways of the people.

Soon after opening the Spanish mission field in the West Indies nearly 30 years ago, it became clear to leaders of the Defenders organization that the Pauline plan of organizing local Churches under native leadership, was the ideal method.

This approach presupposed the establishing of a school in which to train men and women willing to dedicate their lives to the cause of Christ. The Seminary, a successful institution housed in a building that cost \$60,000 to erect, is the materialization of that vision.

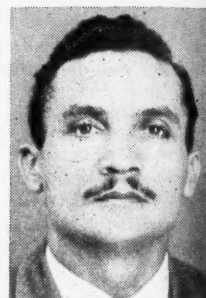
Results have exceeded all expectations. "Hitherto hath the Lord helped us."

Because of the poverty which exists in Puerto Rico, students are not able to finance their schooling. Their education must be underwritten by Christians residing in the United States. Friends who thus contribute to the support of students, for nine consecutive months, are known as "Sponsors."

Each Sponsor receives a photograph, biographical sketch and written personal testimony of his student, with regular reports of progress made in the classrooms. Sponsors are asked to pray daily for their students ... and students for their Sponsors.

By practicing economy, the Seminary is able to operate at a cost of \$17.50 per student, each month. This provides for such basic needs as food, dormitory accommodations, books and minor incidentals.

Only a few of the 92 students so far enrolled have Sponsors. It is hoped that this announcement will produce immediate results ... causing a sufficient number of friends to use the blank below, so that no students will have to be turned away this year for lack of support. All 92 are being admitted provisionally, until results from this announcement can be assayed. School officials are hoping and praying that none will have to be sent back home.



SEVERO ROMERO



SERGIO TORRES



JUAN LAUREANO



CARLOS RODRIGUEZ

DEFENDERS ... MISSIONARY DEPARTMENT ... WICHITA, KANSAS

Enclosed find \$17.50 to cover the September support of a student in the Seminary at Puerto Rico. I will, as God prospers me, send this amount each month of the school year ending in May 1955, so that the education of a deserving young person may be assured. It is understood that I am to receive a photograph and biographical sketch of my student ... together with regular reports on the progress of his studies.

NAME _____
 ADDRESS _____
 CITY _____ STATE _____



JERUSALEM

I SALUTE THEE!

DR. J. F. RODRIGUEZ
RIO PIEDRAS, PUERTO RICO

IT WAS Saturday, July 17th, this year. Three other ministers from the United States and the writer were at Damascus, Syria — the oldest city in the world.

We left early in the morning by automobile for Jerusalem. The trip required a full day of consistent driving, and the temperature was around a hundred. It was our desire to see the road Paul traveled on his way to the Syrian Capital to persecute the little group of Christian converts.

Travel was difficult through sunken areas in the stifling heat. But late in the afternoon, after passing Jericho, we saw a sign, "Above Sea Level." We had made the climb and relief was immediate. The gentle breeze was most welcome.

A short time later, with an open space before us, the guide pointed to a distant hill, saying as he did so: "There is Jerusalem."

This announcement was accompanied by a reverent silence. Neither of the four ministers had seen Jerusalem before. The silence was broken, when I shouted quite spontaneously: "Oh Jerusalem, the City of Our Lord, I Salute Thee!"

The Arab driver stopped the car while we adjusted our persons and prepared to enter the precincts of a City, whose soil was made holy by the footprints of God's own Son. No more words were spoken. A feeling of awe seemed to come over the entire party.

Jerusalem has been a religious sanctuary for more than forty centuries. Here Melchisedec, a beautiful type of Christ, reigned as prince of peace. The place was called Salem and Abraham paid him tithes.

The City is not located on any water

lane. It had no Euphrates like Babylon, or a Nile like Memphis, or a Tiber like Rome or ports like Tyre and Alexandria. But despite these and other disadvantages, its influence, for shaping the history of mankind, cannot be estimated. The interests of three great religions converge at Jerusalem.

Her charm has attracted great conquerors like David in 1043 B.C., Alexander the Great in 333 B.C., Antiochus Ephiphanes in 168 B.C., Titus in 70 A.D., Emperor Hadrian in 135 A.D. ... and of recent years General Allenby in December 1917, and the Zionists who took over part of the City in 1948.

The foregoing record is not complete. There were other invasions by Persians, Turks, Crusaders and Saladin. Hadrian changed its name to Aelia Capitolina. But after Constantine's professed conversion to Christianity, the original name was restored.

His mother, Helen, made a pilgrimage to the City, found what she thought to be the Cross on which Christ was crucified and caused the Church of the Holy Sepulchre to be built on the spot. Best authorities reject the claims made for this Church and agree on a place some distance away as the scene of the Cross and the Tomb.

It is well known that by decree of the United Nations, Jerusalem is now divided between Arabs and Jews. The old City, where Christian tourists find things

of special interest, belongs to the Arabs. The ancient narrow, winding streets intrigue all visitors.

By use of the imagination, the reader is invited to enter with me at the Damascus Gate ...

We step aside to let four hurrying donkeys jog past. They are homeward bound and can go down the steps faster than humans. A little girl, perhaps three years old, sings as she walks, swathed in a large ragged coat that covers her from head to foot. A youth comes up the street facing us, clasping two jars of newly made white cheese in his arms.

Another boy is carrying on his head an enormous tray covered with burlap. It contains fresh bread, the little round loaves of Scripture, made from whole wheat flour, pleasant to the taste. Notice the young woman with the bright hued silk shawl draped over her head and shoulders.

The men with red checkered head cloths and khaki uniforms belong to the famous Arab Legion of which Britain's Glubb Pasha is the leader. We are told that he is a Bible-believing Christian, a man of prayer. His charming 91-year-old mother lives in old Jerusalem, keeps abreast with Christian work in many lands, and is an inspiration to all who know her.

Now let us make our way over to the Lutheran Reformed Church, built with the help of Kaiser Wilhelm of Germany. We climb 178 steps to the top of the white tower. An indescribable panorama spreads before us, but our primary interest lies to the east.

Our gaze follows along the ridge of Mount Scopus, to the end of Olivet in the southeast. We notice the War Cemetery of World War I, the former home of Palestinian Governors appointed by the British, a tall tower that looks down toward the Dead Sea, the place where Jesus sat and wept over Jerusalem, Bethphage where the disciples got the donkey for their Lord's triumphal entry, and the Golden Gate through which He entered receiving the plaudits of the multitude.

Seven times Jesus visited Jerusalem. In yonder courtyard He lovingly taught and preached and healed. The Mosque of Omar, an imposing structure, stands there now. The area covers about 30 acres, or one-seventh the total territory within the walled Jerusalem.

Returning to the street level, we notice a door on which there is painted the words, "Russian Excavations." This has no reference to Soviet Russia. It is an ancient Church built by Greek Orthodox devotees.

They are old fashioned Russian peo-

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ple. Their singing is marvelous. No service is in progress at the moment. A guide tells us that the beautiful paintings on the wall, depicting the Passion of Christ, were done in Moscow 95 years ago.

Descending more steps, and walking a short distance, we come to an arch of stone, very old. Through it the Roman Emperor Hadrian entered to direct his invading forces.

The ruins of the Church of Constantine are nearby. We pause briefly to inspect them. This Church, built in 335 A.D., was wrecked by the Persians in their attack of 614 A.D. Two friendly Ethiopian priests greet us. They belong to the adjacent Coptic Orthodox Church.

The Rockefeller Museum in Jerusalem is located near the northeast corner of the City, just outside the walls. It is a massive structure, built according to the most modernistic architectural designing.

There can be no question but what

the Museum, through its archaeological relationships, is rendering an important service. But some interpretations placed upon *finds* are false. Some claims made are spurious.

For instance, when a tourist asks the attendant, "What is the oldest thing in the Museum," he leads the way to a case containing the "Galilee Skull" and without the bat of an eyelash says: "It is two hundred thousand years old." After the recent exposure of the Pilt-down farce, one wonders how men who dig with shovels can make such utterly unfounded claims.

Dr. John R. Turnbull, Superintendent of Defender missionary work in the Middle East, says:

"When I go into this Museum, it is like picking berries on a rocky hill. I gather the berries and leave the rocks because they are indigestible. Where the findings of the learned archaeologists agree with the Bible, I can learn a great deal. When they make claims contrary to the Bible, I just smile and pass on."

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PREPARE FOR A FAMINE

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I GREATLY ENJOYED spending my last five days in the Holy Land with Dr. Turnbull. He had been our guest in Puerto Rico only a year and a half ago, and it was a privilege to be with him again — this time on his field!

He knows the Holy Land like I know Puerto Rico, having received, as a young man, his first missionary assignment to go there, in the middle twenties. When he went back last year, under the auspices of the Defenders Movement, it was like returning home.

While it seemed wise to establish permanent headquarters in Beirut, Lebanon, yet the organization has missionary attachments reaching into all parts of the Middle East, including the Jerusalem area. The righteous impact of the new undertaking, under Dr. Turnbull's able leadership, is being felt in many directions.

Beirut, with a population approaching 200,000, is one of the most progressive cities of the Middle East. I wish every reader of this magazine could see beautiful Villa Rosa, seven miles outside the city — the site chosen as the central hub of the Defender missionary ministry to the Arab peoples of the world.

Far more space would be required, than I now have available, to report the progress so far made and plans formulated for the future. It is nothing short of miraculous the way God is leading.

We have witnessed gratifying results in the West Indies, and I believe an even more remarkable chapter of missionary history is destined to be written among Arabic speaking people, come the next few years.

Dr. Turnbull and his associates are building on prayer, seeking divine guidance in every decision made. A close contact is kept with Wichita headquarters, through the exchange of correspondence averaging four letters a week, and cable service when necessity demands.

As I left the Holy Land, the finishing touches were being put on plans for opening the Defender Bible College of Beirut in September. A strong faculty had been organized with Dr. Turnbull as President.

Students were being carefully screened to make sure that everyone admitted to the student body would be a potential soul winner, teacher, preacher and missionary to his own people. And this was but one phase of the rapidly expanding work as I observed it.

We are having here in Puerto Rico, daily prayer for this new missionary undertaking in the Middle East ... and we wish to ask Defender readers everywhere to join with us.

SUNDAY SCHOOL

LESSON NUMBER ONE

September 19, 1954

DIVINE LOVE MANIFESTED

Matt. 5:43-48; 18:21-35;
Eph. 4:25-32; 5:1-2; I Jn. 4:7-21

MEMORY TEXT: "Be ye kind one to another." Ephesians 4:32.

The general plan and pattern of the lesson is as follows:

- God is Love. I John 4:16.
- God's plan of human redemption is rooted in love. Ephesians 5:2.
- The law of forgiveness. Matthew 18:21-35.
- Divine love is the master motive of the Christian. Matthew 5:44.

(1) THE KEY WORD OF THE LESSON IS "LOVE."

"Beloved, let us love one another: for love is of God." No true believer who really has the love of God in his heart will harbor evil, bitterness or malice against others. In Christ there is no gossip, backbiting, or misrepresentation.

Jesus gave two commandments (Matthew 22:36-40) — love toward God and love for the neighbor. The first is vertical and the second horizontal.

This is the fundamental law of the spiritual kingdom. Its fulfillment insures right motives, right purposes and right conduct. It takes precedence over the negative commandments given through Moses as expedients against violations of the divine law. Had the first commandment been kept, the Mosaic code would never have been necessary. Whoever keeps the first commandment will not transgress any part of the Decalogue. Jesus said upon these two commandments, "hang all the law and the prophets."

Divine love is a living force that makes possible resistance to every form of evil. It is the one thing needed to make all else right. It is the antidote for everything that would poison the human

mind, the neutralizer of human selfishness and the remedy for all evil. It is the essence of goodness, the spring source of all virtue, righteous impulses, holy living and doing.

(2) THE KEY VERSE IS I JOHN 4:9.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

God most endearingly manifested Infinite love toward us in the gift of His Son for our redemption. The passage is worded to leave no doubt that our Saviour existed before He was "sent into the world." The life which the believer receives, as the gift of God's love, is eternal and antedates human life as we know it on this planet.

Some years ago, a mother sleeping on the third floor of a Chicago tenement house, was suddenly awakened by the cry, "Fire." In her excitement, she fled from the building, but on reaching the street, thought of her two babies asleep upstairs.

Despite the efforts of firemen, she rushed frantically into the burning building, fought her way through flame and smoke into the room, tossed her darlings from the window into waiting arms below, then leaped to the ground burning like a torch.

Two hours later at a Chicago hospital, in the agonies of death, she kissed her babies good-by. She told them she was happy to die that they might live. Heights! Depths! Breadths! From whence such love. It is but a spark from the Infinite heart that burns in love for all mankind.

(3) THE KEY FACT: LOVE IS THE MASTER MOTIVE OF THE CHRISTIAN.

"Love your enemies, and pray for them that persecute you." This is the most stringent test to which the Christian could be subjected. Jesus was replacing the old idea of "an eye for an

eye and a tooth for a tooth," with something better and of a higher order.

Dr. J. H. Jowett once said: "The brilliance of the idea almost consumes me. The vastness of the height tends to make me faint and despondent even before I leave the base. Let us hold the commandment squarely before us. 'Love your enemies.' The man who makes your misery his policy, who dogs your steps, who sets snares for your feet, who twists your words, who is always pointing out the fly in the ointment, and who is never happier than when he is slowly dropping bitterness into your cup; *your enemy, love him.* There must be no fiery retaliation, no more chilling toleration, no proud and lofty contempt. I must remain well-disposed toward him, watching my opportunity to save him from himself."

A man who meant well said in prayer-meeting that he was going to try to love God better. As if love had to try to love! Love does not try to love. Love simply loves. Love loves.

A well known preacher says: "Just turn your heart loose, set it free, make sure it is not shackled by secret sin of any kind, permit the deepest desires of your spiritual nature to assert themselves and your soul will fill with a great consuming love for its Maker."

LESSON NUMBER TWO

September 26, 1954

THE CHRISTIAN TESTIMONY

Matt. 5:13-16; Jn. 1:40-42;
Acts 4:13-20; 8:4-8; II Cor.
5:11-20; I Pet. 3:13-16

MEMORY TEXT: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16.

The general plan and pattern of the lesson is as follows:

- Christians collectively comprise the salt of the earth and the light of the world. Matthew 5:13-15.
- Witnesses for Christ are needed. Matthew 5:16.

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- C. Some examples of how members of the early Church witnessed. Acts 4:13-20; Acts 5:5-8.
D. Every Christian is expected to be an ambassador. II Corinthians 5:20.

(1) THE KEY WORD OF THE LESSON IS "SALT."

Today's lesson opens with a portion of the Sermon on the Mount. Christ was speaking to His inner circle, close followers, and not to the multitude. He was in the process of establishing a spiritual kingdom on earth, composed of enlightened followers. The people, His subjects, needed instruction, a program, and an understanding of His plans.

This famous Sermon has been aptly called the Charter of the Church... because it contains a declaration of spiritual principles with which Christ proposed to triumph over the souls of men. "Ye (those described as 'his disciples' in the opening verse of the chapter) are the salt of the earth."

The implication is that the world seethes with corruption and Christians, living among men, exert an influence comparable to a preservative, which tends to retard the putrefying processes.

Each believer's life is, as it were, a stream of purifying, preserving power, poured into the social body of each age, maintaining in the midst of corruption a *testimony* to, and manifestation of, those things that make for soundness of character, purity of conduct, wholesomeness of speech, justice, love, honor and godliness.

The reference to Christians as "the light of the world" implies that the world is covered with moral and spiritual darkness. Elsewhere, Jesus speaks of Himself as the Light of the World (John 8:12; 9:5; 12:35) ... which means that Christians shine by reflected light.

(2) THE KEY VERSE IS ACTS 8:4.

"Therefore they that were scattered abroad went every where preaching the word."

Efforts were made by the Jews to subdue the apostles and silence their testimony. (Acts 4:13-20) But knowing the truth about the Christ, they continued to witness with boldness. "For we cannot but speak the things which we have seen and heard."

Jewish leaders, blinded by the Tal-mud which rabbis started composing in Babylon, made life miserable for the

struggling Christian group. The blood of martyrs became the seed of the Church.

No argument can prevail against demonstrations of supernatural power. Miracles frightened the Jews. The book of Acts opens with Pentecost. Chapter three describes the first miracle performed by apostles after the ascension of Christ. The movement gathered such momentum that the fourth chapter records Jewish conniving, looking toward the fearful persecutions which follow in later chapters. The faithful and unflinching *testimony* of the apostles saved the Church in its infancy.

Persecution caused the Christians to be "scattered abroad." This served to spread the flame that enemies were trying to extinguish. Many believers would have lingered at Jerusalem had the tide not swept them out. The rage of Christ's enemies has often "turned out rather for the furtherance of the Gospel." (Philippians 1:12)

(3) THE KEY FACT: CHRISTIANS ARE AMBASSADORS.

It was noted in the beginning that Christ, in the days of His flesh, established a kingdom. Satan, on the other hand, is the god of this world. An ambassador is one who represents his country in a foreign land, an alien territory.

This is the present position of the born-again believer. His "conversation" (*citizenship*, Philippians 3:20) is in heaven. He represents his true habitat, and his King, in surroundings that are foreign to his nature. "Now then we are ambassadors for Christ." (II Corinthians 5:20)

Dr. R. P. Caudill, a well known writer on Sunday School topics, says: "Every Christian is Christ's ambassador. Those of us who know Christ represent Him continuously in every area of life. We speak for Him in every life situation. By our testimony and by our manner of living, men see, or fail to see, Jesus. One may be a bad witness, but he is nevertheless a witness. Such light as we are, men behold, and by our witness are drawn to, or led from the message of the Gospel."

To be an ambassador for a temporal government is to occupy a post of honor. But this does not compare with glory attached to the position of the Christian who faithfully represents his King.

LESSON NUMBER THREE

October 3, 1954

THE BOOK OF JOB

Job, Chapters 1, 2, 19 and 23

MEMORY TEXT: "Ye shall seek me, and find me, when ye shall search for me with all your heart." Jeremiah 29:13.

The general plan and pattern of the lesson is as follows:

- A. A good man enjoying prosperity. Job 1:3.
- B. A good man smitten by adversity. Job 1:13-21.
- C. A good man sorely tempted. Job 2:4-8.
- D. A good man keeps his integrity. Job 1:22.

(1) THE KEY WORD OF THE LESSON IS "GOLD."

The book of Job is credited with being the oldest piece of literature in the world. It deals with the philosophical question ... Why do good people have to suffer?

The fact of Satan's existence is taken for granted. He is recognized as the temporary god of this world — which explains why righteous people live in an unfriendly environment. They must therefore know how to suffer gracefully and triumphantly. Job, the patient sufferer, typifies God's children in trouble.

The book is an autobiography. New Testament writers regarded it as being inspired above other literature. Paul quoted Job 5:13 in I Corinthians 3:19. There is a similarity between I Peter 5:6 and Job 22:29. The same is true with regard to Romans 11:34-35 and Job 15:8.

Job is first healthy and prosperous, then becomes ill and poverty-stricken. Three friends come to comfort him. Their speeches and his answers comprise most of the book. The story is particularly adapted to the times in which we live. It contains inspiration, hope and a system of philosophy for those who suffer.

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through suffering. Ben Hur languished as a galley slave, but the exertions built muscle that enabled him to win the chariot race. John Bunyan was thrown into prison, but wrote Pilgrim's Progress during the incarceration. Joseph, the effeminate lad, suffered persecution in Egypt and the experience put iron in his soul.

Charcoal and diamonds are the same in substance but heat changes the former into the latter. An oyster sustains a wound and dresses it with a pearl. Healthy oysters seldom produce pearls. Storms purify the atmosphere.

Job's faith never wavered because he knew that, as God's child, the experiences would work for his ultimate good. "I shall come forth as gold." (Job 23:10)

(2) THE KEY VERSE IS JOB 1:22.

"In all this Job sinned not, nor charged God foolishly."

Satan, like the villain of a drama, entered the orbit of Job's life. If the good man could have seen into the heavens, it would have been clear to him that he was wrestling "not against flesh and blood, but against principalities, against powers."

In an incredibly short time he became abjectly poor, wretched, forsaken, dishonored and despised. His prosperity is pictured in brightest colors and his adversity in the darkest.

Job's personal integrity is basic throughout the story. Satan sneeringly charged that he professed to be a good man only for personal gain. "Doth Job fear God for nought?" But despite the pressure, Job never wavered. Even in the ash pit, he remained true to his God.

(3) THE KEY FACT: SATAN IS POWERFUL BUT NOT ALL POWERFUL.

The opening chapter of the book lifts the veil and permits us to see beyond the ordinary range of mortal vision to the source of good and evil, which on earth are so strangely intermingled. A malignant growth in the universe is exposed. Satan is described as attending a convocation of the sons of God.

There he launches his attack against Job who, on the earth plane, is baffled

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by the sudden turn of events. This shows that Satan is actively engaged in working ill for the members of our race.

"And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life." (Job 2:4-6)

Satan's power, far from being omnipotent, is circumscribed to definite boundaries. The scope of his operations is limited in the lives of righteous people so that evil inflicted actually disciplines the sufferer and frequently produces beneficial results. The story shows that even the best of men may be assaulted.

Suffering is not always penal. It sometimes manifests within the permissive will of God for disciplinary purposes.

LESSON NUMBER FOUR

October 10, 1954

THE BOOK OF JOB —CONTINUED

Job 19:25-26; Job,
Chapters 38, 39, 40, 41 and 42

MEMORY TEXT: "Be still, and know that I am God." Psalm 46:10.

The general plan and pattern of the lesson is as follows:

- A. Job in the ash pit. Job 2:8.
- B. Job out of the ash pit. Job 42:10.
- C. The temporary eclipse of righteousness. Job 1:20-21.
- D. The inevitable triumph of righteousness. Job 42:11.

(1) THE KEY WORD OF THE LESSON IS "ASHES."

According to internal evidence, the occurrences recorded in the book of Job reach back to the age of the patriarchs. The story is replete with references to patriarchal manners, customs and conditions. Job's length of life was patriarchal, two hundred years. Reference is made to the most ancient kind of writing, sculpture. Riches are reckoned by cattle.

There are reasons for knowing that Job preceded Moses by a long period of

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time. On the other hand, we know he lived after Noah because Job 22:14-17 refers to the deluge. This brackets the age of the patient patriarch between Noah and Abraham.

Four crushing blows fell upon the unsuspecting good man in rapid succession. He had done no wrong, but because of his piety, Satan marked him for special harassment.

Job was smitten with ulcers, boils and running sores "from the sole of his foot unto his crown." The disease was probably black leprosy, or elephantiasis, a condition that produces raw sores over the body and keeps eating, gnawing at the flesh, refusing to heal. Unbearable itching accompanies the plague, but ashes offer a measure of relief. We find God's man pitifully seated in a pile of ashes, smeared from head to foot, scraping himself with a piece of broken crockery.

"Then Job arose, and rent his mantle, and shaved his head, and fell down to the ground and worshipped." The rending of the mantle was a conventional mark of deep grief. Shaving the head also indicates sorrow of heart. Instead of cursing God (as Satan predicted), the man of patience praised the name of Jehovah.

Finally, in the closing chapter of the book, Job looked back and blessed the ash pit experience, because it mortified his flesh, deepened his repentance for sin and drew him closer to God. (See Job 42:6)

(2) THE KEY VERSE IS JOB 19:25.

In the midst of his lamentations, Job breaks forth in a song of praise ... reminding us of the promise of "beauty for ashes" in Isaiah 61:3.

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26)

This language shows that Job understood the fact of Christ's pre-existence. The words "redeemer liveth" were spoken in present tense. Job knew that the Son of God was then and there alive. "I know that my redeemer liveth," said he.

It is a beautiful thought ... that the Lord Jesus Christ was concerned over the plight of this suffering saint so many centuries before the incarnation. This brought comfort to Job's heart and enabled him to visualize a better day when all tears would be permanently wiped from his eyes.

The patriarch looked forward to receiving a deathless, diseaseless, painless, sinless resurrection body. Hence his words, "In my flesh shall I see God." The word translated *flesh* in this passage means "fresh, rosy and cheerful." Job anticipated a time when he would be clothed with fresh, rosy, cheerful substance quite unlike the disease-smitten body in which he was then enduring such great pain, suffering and humiliation.

(3) THE KEY FACT: ALL'S WELL THAT ENDS WELL.

Satan has great power, but it will some day be broken. Job's final triumph typifies the victory over Satan and his dominion which every child of God will enjoy.

The book of Job shows that this once exalted, but now fallen and depraved being, stands at the head of an organized kingdom of demon intelligences. He is not in hell. His realm of action, during this period, is the earth plane. He is the temporary god of the present age. He will be consigned to his ultimate abode at a later time. The nations are now under the control of Satan but will be liberated at the second coming of Christ.

A saint may suffer temporarily but eventual vindication is assured. "Vengeance is mine: I will repay, saith the Lord." This proved true in Job's case.

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REVIVALS

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A religious revival is frequently a national necessity. It comes just in time to save a nation from disaster. This was true of Nineveh in the days of Jonah. It was also true of England under the impact of the Wesleyan revival.

Great revivals of supernatural religion have often resulted in social and political reconstruction. They have solved problems for which, humanly speaking, there was no solution.

When a nation becomes decadent through a moral sag, political corruption and the loss of national character, the only hope of rehabilitation is a revival. This is God's method for curing national ills. God is not absent from His creation. Men are free moral agents. They may exclude Him from their lives, but He continues active in the world in which we live.

His method for curing moral, economic and political ills is the revival method. Nothing else can vitalize a nation's conscience. Roger Babson says: "The only development which can possibly keep democracy afloat is a revival of religion."

The United States has been preeminently a land of revivals. It was conceived in a revival.

Men and women who passed through the Puritan revival in England became the progenitors of the nation. These people, their souls vitalized with spiritual life, came to the new world for the purpose of enjoying a fuller expression of the divine power they had come to pos-

sess through the Puritan awakening. Thus the American Republic was born in a revival atmosphere. Free government became the crystalized expression of the spiritual liberty which the early Americans enjoyed in their souls.

Then with the passing of the years, material conditions improved among the colonies. The people became lax and less and less concerned about spiritual matters. There was a drift away from God. A period of disintegration followed. Every department of colonial life — economic, political and otherwise, came to reflect this weakening of the spiritual foundation.

Fortunately, there developed another wave of evangelism in the middle part of the eighteenth century, resulting from faithful Gospel preaching. This saved the colonies in their infancy. Historians refer to it as, "The Great Awakening."

This Great Awakening found the colonies disunited. It gave them a spiritual unity without which they could not have resisted the pressure of those days from the outside. Political union, the framing of the Declaration of Independence, and the writing of the Constitution — these things never could have taken place had it not been for the Great Awakening. Historians agree at this point.

John Whitfield was the leading evangelist of that period. He came from England. He was a mighty preacher. One historian calls him, "The Father of the American Republic."

Christianity was taken for granted following this awakening. Infidelity received a stunning blow. The Church took the ascendancy. It became popular to join a Church. This later proved to be its misfortune. People with little or no knowledge of definite Christian experience filled the pews.

The population of the colonies was at that time approximately three million. There was an average of one minister to every two thousand persons, a higher percentage than any Country before or since has known. Everybody was happy as long as this high spiritual tide lasted. The colonies were prosperous.

Then, by degrees, the tide began to recede. The moral potential, upon which the government of the colonies had relied, began to disappear. Voltaire's anti-God ideals and writings crossed the ocean from France. He visited America in 1795 and remained here three years. Tom Paine poisoned the thinking of the people. Skepticism, like Modernism of the twentieth century, invaded the Church. The nation sank into quagmires of national sin.

During this period an intimate friend wrote George Washington a letter which said: "Our affairs seem to lead to some crisis, some revolution, something that I can not foresee or conjecture. I am more uneasy than during the war."

To which George Washington replied: "Your sentiment that we are rapidly drawing to a crisis accords with mine. What the event will be is beyond my foresight."

This is the story of the spiritual decline that accompanied the spread of infidelity among the colonies. The fruits of this unbelief were to be noted in the personal life of Tom Paine himself. The historian, McMaster, described the latter part of Paine's career in these words: "Of all the human kind, he is the filthiest."

This is the description that a historian gave of the man who promoted unbelief to the point of saturation in the mass mind of the thirteen colonies.

Persons possessing discernment know, in the light of past experience, that above everything else the United States needs today another sweeping revival, a new spiritual awakening. It will come when Americans recognize God, the necessity of God, operating in their affairs individually and collectively.

There can be no revival without repentance for sins committed — sins personal, and sins national. When millions say it and mean it: "Create in me a clean heart, O God; and renew a right spirit within me," ... another mighty revival will sweep the land.

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